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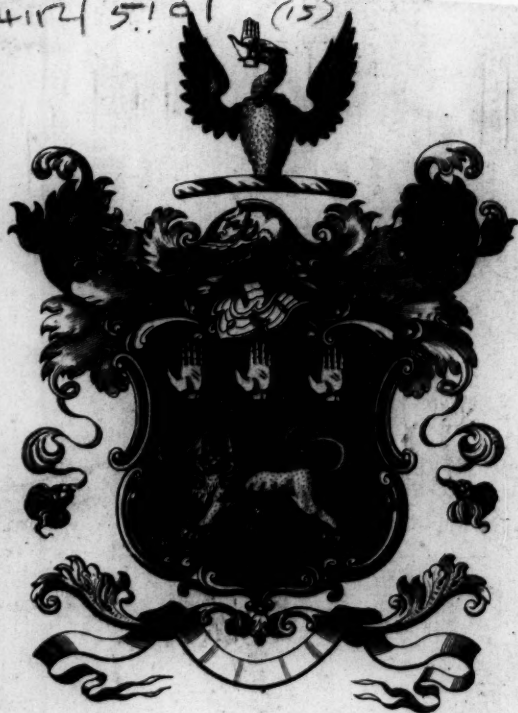
A N
EXPOSITION
OF THE
Church-Catechism;
FROM OUR
Modern Authors,
AND THE
HOLY SCRIPTURES:
In Words at Length.

Prov. 4. 7. *Wisdom is the Principal thing ; therefore get
Wisdom : and with all thy getting get Understanding.*

By the Author of the Devout Communicant.

L O N D O N,
Printed for Dan. Dring, at the Harrow and Crown
at the Corner of Clifford's Inn Lane in Fleet-
street, MDCXC V.

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T. Jolley Esq. F.S.A.

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AN
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MORAL
UNJUSTIFIED
of a bad, and such dismal Con-
ditions, as gives us nothing
to expect to fill up the mea-
sure of our sins, but a Total
deceiving of our Religion; which
is now the carrying on by a
sort of spirit that call them-
selves, but in reality as to
deny they are a Maker
to reward in the next life their
sins, and to punish their Law.

43.

4.

6.

137.



TO THE
READER.

THE *Wicked Hypocrisie*
of the *Last Age*, and
Undisguised Profaneness
of *This*, are such dismal Consi-
derations, as leaves us nothing
to expect to fill up the mea-
sure of our Sins, but a *Total*
discarding of all Religion; which
is now also carrying on by a
sort of *Men* (they call them-
selves, but) *so Unnatural*, as to
deny they ever had a Maker:
so Unreasonable, as to say, their
Souls expire with their Last
A 3 Breath,

To the Reader.

Breath, as the Beasts that perish:
so Miserable, as to have none to
Call upon in the time of their
Distress: *so Ungrateful*, as to
undermine, deride, vilifie the
happy Means and Instruments
of their Recovery. *Something*
must be *Eternal*, they'll own,
but *no God*. They will see an
Invisible Spirit, have the *Future*
World Present, or Believe there's
neither. No Exercise of Faith;
no Trial of Virtue; no After-
Reckoning; all Things account-
able to Man, and Man to no
Supreme. They'll credit *Hea-*
then Histories, but not the *Sacred*,
though so strongly attested by
both; and Things of greatest
moment, plain enough to ho-
nest

To the Reader.

nest unprejudic'd Minds, who seek not for a Pretence to cavil, and argue themselves and others into Infidelity. Are they learned in all the Learning of the *Egyptians, Jews, Chaldeans, Assyrians, &c.* Thoroughly acquainted with all the Customs, Phrases, Accounts of former Ages? Have they not more Reason to question their own Understanding, than the Divine Author, notwithstanding any seeming Contradictions, Oversight, Inequalities in his Word or Works; when they know, they are so unwilling to be undeceived, understand so little of *Themselves*, and not all in *any one Creature*? Religion hath been a-

To the Readdr.

bused by *Hypocrites*, will They therefore venture to have their Portion with them, for *Unbelievers*? Were all Martyrs, Self-Murderers? All Religious, Fools? All Christians, and Heathens too, deluded, except themselves, and some Monsters of *Humane Nature*? Was *That* ever so universally depraved, as that all the World, or the greatest part of it, did ever live without Sense of a Deity? Were there ten thousand times more to be said against a Future State, than for it, would not any wise Man live as if there were? Have they seen all the lamentable Ends of the Irreligious, and comfortable Ends of the Sincere? Would they

To the Reader.

they Die as the **Atheist**, or the
Death of the Righteous?

O! would they but in good
earnest live their Lives, they
would be fully satisfied of the
Existence of a God, by his Li-
ving in them, supporting, com-
forting of them: Find him a
sure Friend, to address them-
selves unto at all times: to re-
lieve them in all Exigencies, to
stand by them, right them when
they are wronged: to order all
things best for them. They
would admire him in every part
of this beautiful Fabrick, in e-
very Inhabitant, Ornament of
it, and themselves so usefully,
curiously, wonderfully made:
Taste and feel him in every in-
nocent

To the Reader.

nocent Enjoyment : See themselves safe in the midst of all Dangers : Live in the comfortable prospect of a never-fading Happiness; and look upon the last Enemy that lets them into it, as their best Friend next to him that purchased it. They'd delightfully think of *that*, which they now cannot but dread ; silence all Misgivings; and secure their main Interest, whatsoever happens. They wou'd loath, abhor their former-selves, be ashamed of their vile unnatural Ingratitude, daring Affronts, provoking Blasphemies, against him, that made, upholds, maintains them ; without whom they are unable to compose them-

To the Reader.

themselves, to move a Tongue,
to stir, or ease a Limb. Admire
Infinite Patience, they are not
in that Infernal Lake they have
so often ridicul'd; and Infinite
Mercy, they are now in the
way to that endless Rest they
so much despis'd. They would
then understand the Reason
why Men are more fearfully
Apprehensive from their Bad
than Good Actions; and con-
clude, That Good Men only
have found that perpetual easie
State all Men desire; and are
freed from those direful Appre-
hensions which haunt, upbraid,
terrific the Guilty; from those
unruly Passions and Desires
which are so troublesome and
vexati.

To the Reader.

vexatious to the World and themselves: and that no Man can despise or neglect Religion, but to his own Infinite Loss and Mischief. They wou'd look upon the **Atheist** as the most pernicious Creature breathing: to be shun'd, avoided, as the great Enemy of Mankind; that wou'd bereave us of that which is so agreeable, so delightful to our Nature; so conducive to our only Felicity; so great a Support under all Calamities; so sure a Ground of solid Peace, and comfortable Expectation; that secures to us an endless Life hereafter of unallayed Delights, only defers our Enjoyment of them, while we are disposed for
them

To the Reader.

them by such Qualifications as gives us a happy Taste of those Enjoyments here.

But I leave them to the Grace of God, to correct themselves, or to their final Doom. There are no **Atheists** in Hell; nor absolute ones on Earth, *i. e.* of such a firm Perswasion at all times that there is no God, as excludes all Doubts and Fears of the contrary, But when Death, and the Sting of it within them, opens their eyes, they will have changed Thoughts of Things: Their waking Apprehensions will discover the Unrighteousness of their Carnal Judgments; *Because they received not the love of the*

*1. Thess.
2.10, &c.*

Truth

To the Reader.

Truth, (when so much hath been done to convince them of it) that they might be saved. For this cause God shall send them strong Delusions that they should believe a Lye: That they all might be damned who believed not the Truth, but had pleasure in Unrighteousness.

The following Exposition is published for those that are sensible, they and those under their Charge have Immortal Souls; for which they must give an Account. If Reformation of our Faith and Manners begin not, be not carried on in Families, all Endeavours of the Government and Pulpit, I fear, will not be sufficiently effectual to reclaim a sinful, to save a
sink.

To the Reader.

sinking Nation. 'Twas at first
put together for the use of a
Private Family: The Master
of it every Sunday, after he had
heard the younger under his
Care the *Church-Catechism*, by
the Word See, directed them
to look for, and read in the Bi-
ble, the *Scripture-Proofs* (which
are expressly found in, or de-
duceable by easie Consequent
from them) which was found
not burdensome, but a profita-
ble Diversion to them; and
perhaps also instructive to some
of riper Years that heard them.
Not over-much at a time, that
it might not lessen the Delight:
so was not less than a Year in
going over it: The Composer
endea-

To the Reader.

endeavoured rather to make it
Useful, than *All of a piece*; in-
sisting most on what might in-
struct or move to the Practice
of our *Happy Religion*. If it
further any therein, they will
have the *Comfort*, and give
God the *Glory*.

ERRATA.

Page 2. line 16. read *Mat. 19. 13.* p. 7. l. 6. r. *Zech. 3. 1.*
p. 9. l. 24. r. *Tit. 2. 11, 12.* p. 12. l. 31. r. *Mar. 16. 16.*
p. 13. l. 20. r. *Believe in.* p. 15. l. 26. r. *Rom. 6. 14.* p. 38.
l. 2. r. *and in the time of Harvest.* p. 62. l. 2. r. *he.* p. 116.
l. 9. r. *Jer. 33. 8.* p. 136. l. 16. r. *Mar. 18. 13.*

A N

A. N.
EXPOSITION
OF THE
Church-Catechism.

Quest. **W**hat is your Name?

W Your Surname you derived from your immediate Parents, together with the Guilt and Defilement of our First Parent *Adam's* first Sin, the *Original* of all Sin.

Rom. 5. 12. By one Man Sin entered into the World, and Death by Sin, and so Death passed upon all Men, for that (or in whom) all have sinned.

Your *Christen-Name*, from your being *Christened*, Baptized, Admitted into, Professing of *Christ* and his Religion, so distinguished from *Jews, Mahometans*, or any other Religion. Among the *Greeks*, Scholars had their Names from their Masters they professed to follow, and be instructed by; as, *Platonists, Pythagoreans, &c.*

Act. 11. 26. The Disciples were called Christians first in Antioch.

This shews how, and from whom you have your Name; whose you are, and to whom you belong.

B

Gal.

2 *The Benefits and Vow of Baptism.*

Gal. 3. 27. *As many of you as have been baptized into Christ, have put on Christ.*

This also minds you of your Obligation to avoid every thing dishonourable to your Name.

See 2 Tim. 2. 19. *Let every one that nameth the Name of Christ depart from Iniquity.*

Quest. Who gave you this Name?

Ans. By Godfathers and Godmothers in my Baptism, wherein I was made a Member of Christ, the Child of God, and an Inheritour of the Kingdom of Heaven.

Quest. Who? Your [Godfathers.] Fathers in God, Spiritual Parents of your New Birth, Instruments of your being born again, by bringing you to Christ.

Mat. 9. 13. Mar. 10. 13. Luk. 18. 15. *They brought unto him Infants, that he would touch them, that he would put his Hands on them, and pray.*

Called also [Witnesses] from their Witnessing your being Baptized, and Admitted into the Church of Christ; and [Sureties] from their Engaging you should perform the Conditions. Some quote the Prophet, *Is. 8. 2, 3. And I took unto me faithful Witnesses to record, Uriah the Priest, and Zechariah the Son of Ieberechiah; and I went unto the Prophets, and she conceived, and bare a Son; then said the Lord to me, call his Name Maher-shalal-haz.*

Quest. When? In your Baptism. Great Men used to give Names to their Servants when they took them into their Families.

Gen. 41. 45. *And Pharaoh called Joseph's Name Zaphnath-paaneah.*

Dan. 1. 7. *He gave unto Daniel the Name of Belshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.*

Thus

The Benefits and Vow of Baptism. 3

Thus Infants upon their Admission into the Jewish Church, Names were given Them.

By their Parents.

Gen. 21. 3, 4. *And Abraham called the Name of his Son, Isaac.*

Gen. 29. 32—36. *And Leah conceived and bare a Son, and she called his Name Reuben, &c. Or,*

By others (as Godfathers and Godmothers do now) with the Parents Consent.

Ruth 4. 17. *And the Women, her Neighbours, gave it a Name, saying, There is a Son born to Naomi, and they called his Name Obed.*

Luk. 1. 59—64. *And it came to pass that on the Eighth Day they came to circumcise the Child, and they called him Zacharias, &c.*

Quest. What were you in Baptism made, first? A Member of Christ. A Member of, united to that Mystical Body, the Church, whereof Christ is the Head.

1 Cor. 12. 12, &c. *As the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body, so also is Christ: For by one Spirit are we all baptized into one Body, &c.*

Eph. 5. 30. *We are Members of his Body, of his Flesh, and of his Bones.*

Therefore Injuries or Kindnesses done them, are done to himself.

Act. 9. 1—6. *Saul, Saul, Why persecutest thou me.*

Mat. 25. 37—41. *For as much as you have done it unto one of the least of these my Brethren, ye have done it unto me.*

And Uncleanness, is defiling the Members of Christ.

1 Cor. 6. 15. *Know ye not that your Bodies are the Members of Christ; shall I then take the Members of*
Christ,

4 *The Benefits and Vow of Baptism.*

Christ, and make them the Members of an Harlot? God forbid.

Quest. What was you then also made? The Child of God.

Gal. 3. 26, 27. Ye are all the Children of God by Faith in Jesus Christ.

And what then?

Rom. 8. 17. And if Children, then Heirs, Heirs of God, and Joint-Heirs with Christ.

Quest. Of what was you then made, An Inheritour (or Heir?) Of the Kingdom of Heaven.

Luk. 18. 16. Suffer little Children to come unto me, and forbid them not, for of such is the Kingdom of God.

Mat. 25. 34. Come, ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.

1 Pet. 1. 4. To an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you.

These Three inexpressibly great Privileges are sealed on God's part, to all that are baptized into his Church: But are forfeited by those that make not good their Baptismal Vow.

Rom. 2. 25. Circumcision verily profiteth, if thou keep the Law; but if thou be a Breaker of the Law, thy Circumcision is made Uncircumcision.

1 Pet. 3. 20, 21. Wherein (the Ark) few, that is, eight Souls, were saved by Water. The like Figure whereunto, even Baptism, doth also now save us. Not the putting away of the filth of the Flesh, but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ.

Quest. What did your Godfathers and Godmothers then for you?

Ans.

The Benefits and Vow of Baptism. 5

Ans. They did promise and vow Three Things in my Name: First, That I should renounce the Devil and all his Works, the Pomps and Vanities of this wicked World, and all the sinful Lusts of the Flesh. Secondly, That I should believe all the Articles of the Christian Faith: And, Thirdly, That I should keep God's Holy Will and Commandments, and walk in the same all the days of my Life.

Quest. Whom must you renounce? The Devil. Call'd as one, being all united in one devilish Nature and wicked Design, under one Prince of Devils.

Mat. 9. 34. The Pharisees said, he casteth out the Devils through the Prince of the Devils.

There are infinite Numbers of them.

Luk. 8. 30. And Jesus asked him, saying, What is thy Name? And he said, Legion, because many Devils were entred into him.

At first Good Angels, by Sin became Devils, and to be for ever tormented.

Jude v. 6. The Angels which kept not their first Estate, but left their own Habitation, he hath reserved in everlasting Chains, under Darkness, unto the Judgment of the great Day.

To Renounce the Devil, is, to have nothing to do with him; not to yield to any of his Suggestions, Allurements, Temptations; but to reject, detest, and abhor them.

Eph. 4. 27. Neither give place to the Devil.

Jam. 4. 7. Resist the Devil, and he will fly from you.

1 Pet. 5. 8, 9. Be sober, be vigilant, because your Adversary the Devil, as a roaring Lion, walketh about, seeking whom he may devour, whom resist stedfast in the Faith.

6 *The Benefits and Vow of Baptism.*

Quest. Whole *Worke* must we Renounce? The Devil's, as is all Sin.

1 Joh. 3. 8, 9, 10. He that committeth Sin, is of the Devil, for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the Works of the Devil, &c. In this the Children of God are manifest, and the Children of the Devil: Whosoever doth not Righteousness, is not of God, &c.

1 Joh. 5. 18. Whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, that the wicked one toucheth him not.

More particularly: The *Worke* of the Devil, are Pride.

1 Tim. 3. 6. Left being lifted up with Pride, he fall into the Condemnation of the Devil.

Evil-speaking.

Jam. 3. 6. The Tongue is set on fire of Hell.

Treachery.

Joh. 6. 70, 71. Have not I chosen you Twelve, and one of you is a Devil? He spake of Judas Iscariot the Son of Simon: For he it was that should betray him, being one of the Twelve.

Spiritual Wickedness.

Eph. 6. 12. We wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against Spiritual Wickedness in High Places.

Seducing out of the right way.

Mat. 4. 3. The Tempter came to Him.

2 Cor. 11. 3. But I fear lest by any means as the Serpent beguiled Eve, so your minds should be corrupted from the Simplicity that is in Christ.

Acts 13. 8, 9, 10. But Elymas the Sorcerer withstood them, seeking to turn away the Deputy from the Faith. Paul filled with the Holy Ghost, set his eyes on him, and said, O full of Subrility and all Mischief, thou Child of the Devil,

The Benefits and Vow of Baptism. 7

Devil, thou Enemy of all Righteousness, wilt thou not cease to pervert the right ways of the Lord?

Accusing those that walk in it.

Rev. 12. 10. The Accuser of our Brethren is cast down, which accused them before our God, Day and Night.

Zech. 3. 3. And he shewed me Joshua the High Priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him.

Dissuading others from suffering for Christ when called to it.

Mat. 16. 21—26. From that time forth, began Jesus to shew unto his Disciples how that he must go unto Jerusalem, and suffer many things, &c. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. But he returned, and said unto Peter, get thee behind me, Satan, thou art an offence unto me: For thou savourest not the things that be of God, but those that be of Men. Then said Jesus unto his Disciples, if any Man will come after me, let him deny himself, and take up his Cross, and follow me.

Quest. What else are you to Renounce? The Vanities and Vanity of this wicked World. The Pride, Vain Glory, Evil Company, and Customs of it.

Rom. 12. 2. And be not conformed to this World, but be you transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect Will of God.

Quest. And all the sinful Lusts (or Desires) of the Flesh?

1 John 2. 16. The Lust of the Flesh, and the Lust of the Eyes, and the Pride of Life, is not of the Father, but is of the World.

Gal. 5. 19—22. Now the Works of the Flesh are manifest, which are these, Adultery, Fornication, Unclean-ness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Sedition, Here-

8 *The Benefits and Vow of Baptism.*

sies, Envyng, Murders, Drunkenness, Revellings, &c.

Quest. What did they promise that you should Believe? All the Articles of the Christian Faith, (or Religion).

Luke 24. 25, 26, 27. Then he said unto them, O Fools, and slow of heart, to believe all that the Prophets have spoken. Ought not Christ to have suffered these things, and to enter into his Glory? And beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures, the things concerning himself.

Rom. 10. 9, 10. If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the Dead, thou shalt be saved: For with the heart Man believeth unto Righteousness, and with the mouth Confession is made unto Salvation.

Quest. Then, if you will be saved, you must live answerable to your Belief?

Jam. 2. 14. What doth it profit, my Brethren, though a Man say he hath Faith, and have not Works, can Faith save him? Verse 17. Faith, if it have not Works, is dead being alone. V. 24. By Works a Man is justified, and not by Faith only. V. 26. As the Body without the Spirit is dead, so Faith without Works is dead also.

Quest. What are you (by their Promise) to keep and walk in? God's Holy Will and Commandments, &c. To live in a constant course of universal Obedience.

Luk. 1. 6. And they were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.

Quest. How long? Unto your Live's End? Or all's nothing.

Ezek. 18. 24. When the Righteous turneth away from his Righteousness, and committeth Iniquity—All his Righteousness that he hath done, shall not be mentioned.

Psal. 106. 3. Blessed are they that keep Judgment, and ke that doth Righteousness at all times.

Mat.

The Benefits and Vow of Baptism. 9

Mat. 24. 13. *He that shall endure unto the End, the same shall be saved.*

Quest. Do you not think you are bound to Believe and Do as they have promised for you?

Answ. Yes, verily; and by God's help so I will; and I heartily thank our Heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Lord; and I pray unto God to give me his Grace, that I may continue in the same unto my Lives end.

Quest. You say, You are bound to believe and do as was promis'd for you when you was baptiz'd: for,

(1.) Your Parents then dedicated you to God; as *Hannah* did her young Child, who could not consent then, being an Infant.

1 Sam. 1. 28. *I have lent him to the Lord; As long as he liveth he shall be lent unto the Lord.* And so,

(2.) You are not your own.

1 Cor. 6. 19, 20. *You are not your own, for you are bought with a price, therefore glorifie God in your Body, and in your Spirit, which are God's.*

(3.) Your Baptismal Vow is nothing but what is your bounden Duty.

Titus 2. 12. *For the Grace of God that bringeth Salvation hath appeared unto all men, teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World.*

(4.) If you perform not what they have promised for you, you forfeit your Right of being a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

Ephes. 5. 23. *Christ is the Head of the Church, and he is the Saviour of the Body.*

1 John 2. 29. *Every one that doth Righteousness is born of God.*

Mat.

10 The Benefits and Vow of Baptism.

Mat. 7. 21. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven.

Quest. And by Gods help to you will? The neglecting our Duty, provokes God to withdraw his Grace and Assistance; but he's never wanting to our sincere Endeavours.

Mat. 23. 29. Unto every one that hath (used his Endeavours, Abilities) shall be given, and he shall have Abundance: but from him that hath not, shall be taken away even that which he hath.

Quest. What State are you call'd to by Baptism?

Ans. A State of Salvation. Acts 2. 47. And the Lord added to the Church daily such as should be saved.

Quest. Through whom? Jesus Christ our Saviour. 1 Thess. 5. 9. For God hath not Appointed us to Wrath, but to obtain Salvation by our Lord Jesus Christ.

Quest. Who do you heartily thank for calling you to this State? Our Heavenly Father. Colos. 1. 12, 13. Giving thanks unto the Father which hath made us meet to be Partakers of the Inheritance of the Saints in Light; who hath delivered us from the power of Darkness, and hath translated us into the Kingdom of his dear Son.

Quest. How must you get his Grace and Holy Spirit to enable you? By praying unto him.

Luke 11. 13. How much more shall your heavenly Father give the Holy Spirit to them that ask him.

Quest. How long do you resolve, by the Grace of God, to continue in the same? Unto your Lives end.

Job 27. 5, 6. Till I die, I will not remove my Integrity from me: my Righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

THE

THE
CREED,
OR
BELIEF.

SO called from the first Word; or, because the Substance of what every Christian is to Believe is contain'd in it. The *Apostles Creed*, because it's a Summary, Epitome, and very ancient Abridgment of their Doctrine, universally received in the Church all the World over. The *Nicene* and *Athanasian* Creeds are no Additions, only Explications of some Parts of This, that were depraved, or misapplied by Hereticks.

2 Tim. 1. 13. *Hold fast the form of sound words which thou hast heard of me in Faith and Love which is in Christ Jesus.*

Jude v. 3. *It was needful for me to write unto you, and exhort you, that ye should earnestly contend for the Faith which was once delivered unto the Saints.*

It becomes us, at Repeating it, to be very attentive; seriously to consider what manner of Lives we ought to lead, who Believe such things.

2 Pet. 3. 14. *Wherefore Beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace.*

1 John 3. 3. *And every man that hath this hope in him, purifieth himself even as he is pure.*

Heb. 12. 1, 2. *Wherefore seeing we also are compassed about with so great a Cloud of Witnesses, let us lay aside every weight, and the Sin which doth so easily beset us, and let us run with patience the Race that is set before us; looking unto Jesus the Author and Finisher of our Faith, &c.*

Quest. How many Articles, (Members, Parts) are there in this your Belief? Twelve, as were the Apostles. Every One of them penned One (some fanſie.)

Eph. 2. 20. *And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone.*

Quest. Which is the first?

Ans. I Believe in God, the Father Almighty, Maker of Heaven and Earth.

I, not we, Believe.] When we pray, we say (for one another) Our Father — Give us — Forgive us — Lead us not, &c. but every one must be justified, saved, by his own Faith, not another's.

Heb. 2. 4. *But the Just shall live by his Faith.*

John 8. 24. *If ye Believe not that I am he, ye shall die in your sins.*

Luke 16. 16. *He that Believeth, and is Baptized, shall be saved, but he that believeth not, shall be damned.*

In God.] You believe there is a God that will reward his sincere Servants, and punish Sinners.

Heb. 11. 6. *But without Faith it is impossible to please him: for he that cometh to God, must believe that he*

The Creed.

13

is, and that he is a Rewarder of them that diligently seek him.

Rom. I. 19, 20. Because that which may be known of God is manifest in them, for God hath shewed it unto them. For the invisible things of him from the Creation of the World, are clearly seen, being understood by the things that are made, even his eternal Power and Godhead; so that they are without Excuse.

The want of a lively steadfast Belief in him, is the Cause of all our Sins and Troubles.

Psal. 10. 4. The wicked through the pride of his Countenance will not seek after God, God is not in all his Thoughts.

Psal. 14. 1. and 53. 1. The Fool hath said in his Heart there is no God. They are corrupt, they have done abominable Works, &c.

Tit. 1. 16. They profess they know God, but in works they deny him, being abominable, disobedient, and unto every good work reprobate.

John 14. 1. Let not your hearts be troubled, ye believe God.

Psal. 46. 1, 2, 3. God is our refuge and strength, a very present help in trouble. Therefore will we not fear, &c.

Miserable Atheists! in their greatest Trouble they have no God to go to; the very Heathens have.

Jonah 1. 5, 6. Then the Mariners were afraid, and cried every man unto his God — and said unto Jonah, What meanest thou, O Sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

The Father Almighty.] You believe that God the Father, the first Person in the Trinity, is Almighty?

Mark 14. 36. Abba Father, all things are possible unto thee.

Matth.

Matth. 19. 26. But with God all things are possible.

Therefore his Servants are so undaunted in Danger, discharging their Duty.

Dan. 3. 13—19. O Nebuchadnezzar, we are not careful to answer thee in this matter: if it be so, our God whom we serve is able to deliver us from the Burning fiery Furnace.

Maker of Heaven and Earth.] Isa. 42. 5. Thus saith God the Lord, He that created the Heavens, and stretched them out, he that spread forth the Earth and that which cometh out of it, he that giveth breath unto the People upon it, and Spirit to them that walk therein. Isa. 45. 12.—18. Acts 4. 24.

Quest. When? Gen. 1. 1. In the Beginning God created the Heaven and the Earth.

Quest. Of what? Of Nothing.

Heb. 11. 3. Through Faith we understand that the Worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.

Job 26. 7. He stretcheth out the North over the empty Places, and bangerh the Earth upon nothing. As a Ball in the Air, upon no Props or Pillars, but his own Power and Providence.

Quest. How? Gen. 1. 3, &c. And God said, Let there be Light, and there was Light, &c.

Psal. 33. 6. By the Word of the Lord were the Heavens made, and all the Host of them by the breath of his mouth. Verse 9. He spake, and it was done; he commanded, and it stood fast.

Psal. 148. 5. He commanded, and they were created.

Quest. Who governs the World, and all things in it?

John 5. 17. My Father worketh hitherto, and I work.

Mat. 10. 29. Are not two Sparrows sold for a Farthing? and one of them shall not fall on the ground without your Father.

That

The Creed.

15

That God made and governs the World, is our great Comfort and Confidence.

Psal. 124. 8. Our help is in the Name of the Lord, who made Heaven and Earth.

1 Chro. 16. 31. Let the Heavens be glad, and let the Earth rejoyce, and let men say among the Nations, The Lord reigneth.

Luke 12. 6, 7. Are not five Sparrows sold for two Farthings, and not one of them is forgotten before God; but even the very hairs of your head are all numbered? Fear not therefore; ye are of more value than many Sparrows.

Quest. Which is the second Article?

And in Jesus Christ his only Son our Lord.

John 14. 1. Ye Believe in God, Believe also in me.

Acts 16. 31. Believe on the Lord Jesus Christ, and thou shalt be saved.

Mat. 16. 16. Thou art Christ, the Son of the Living God.

1 John 3. 23. This is his Commandment, that we should Believe on the Name of his Son Jesus Christ.

Jesus.] Signifies a Saviour.

Mat. 1. 21. Thou shalt call his Name Jesus, for he shall save his People from their sins. From the Dominion, Defilement, and Punishment of Sin.

Rom. 16. 14. Sin shall not have Dominion over you, for ye are not under the Law, but under Grace.

John 15. 3. Now ye are clean through the Word which I have spoken unto you.

Acts 5. 31. Him hath God exalted with his right hand, to be a Prince, and a Saviour, for to give Repentance to Israel, and Forgiveness of Sins.

Rev. 5. 9. For thou wast slain, and hast Redeemed us to God by thy Blood.

1 Theff. 1. 10. Even Jesus, which delivered us from the Wrath to come.

Christ

Christ] Signifies *Anointed*. Denoting the three great Offices of Prophet, Priest, and King; which he undertook for effecting our Salvation. All which under the Law, were separated, consecrated, confirmed, by *Anointing*. He is our

Prophet, (whom we must hear) teaching us by his Word and Spirit.

Acts 3. 22. A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me, Him shall you hear in all things whatsoever he shall say unto you.

John 14. 26. The Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your Remembrance whatsoever I have said unto you.

Priest, (whose Atonement, Satisfaction, Intercession, we must rely on) by offering up Himself, and interceding for us.

Heb. 7. 25, 26, 27. Wherefore he is able also to save them to the utmost that come unto God by him, seeing he ever liveth to make Intercession for them. For such an High-Priest became us, who is holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens. Who needeth not daily, as those High-Priests, to offer up Sacrifice, first for his own Sins, and then for the People; for this he did once, when he offered up himself.

King (to whom we must submit) Ruling over, Protecting, Rewarding his Subjects, and overcoming their Enemies.

Psal. 2. 6. Yet have I set my King upon my holy Hill of Sion.

Heb. 1. 8. Thy Throne, O God, is for ever and ever, a Scepter of Righteousness is the Scepter of thy Kingdom.

Rev. 17. 14. These shall make War with the Lamb, and the Lamb shall overcome them, for he is Lord of Lords, and King of Kings.

His only Son.] By eternal inconceivable Generation.

John 1. 18. *No man hath seen God at any time; the only begotten Son which is in the Bosom of the Father, he hath declared him.*

John 3. 16. *He gave his only begotten Son. Vers. 18. He that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God.*

As born of a Woman, taking our Humane Nature, so he's frequently called, yea, calls himself, *the Son of Man.*

Mat. 16. 13. *Whom do Men say that I, the Son of Man, am?* And so, the Father is greater than he.

John 14. 28. *My Father is greater than I.*

But as Partaker of the same Essence, or Godhead so he is equal with the Father.

John 10. 30. *I and my Father are one.*

Our Lord] By Creation, Redemption, Covenant, having by our Baptism resign'd up our selves to him, chosen him to be our Lord. To him belongs absolute Dominion over all, and entire Obedience from all.

Rev. 19. 16. *King of Kings, and Lord of Lords.*

As God, by the Work of Creation, he is the Lord that made us.

Joh. 1. 3. *All things were made by him, and without him was not any thing made that was made.*

As God and Man, by the Work of Redemption, our Lord that bought us.

2 Pet. 2. 1. *Denying the Lord that bought them.*

Now Luke 6. 46. *Why call ye me Lord, and do not the Things which I say?*

Mat. 7. 21. *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven.*

Such shall be no Losers.

Mat. 25. 21. *His Lord said unto him, Well done, thou good and faithful Servant, thou hast been faithful over a few things, I will make thee Ruler over many things; Enter thou into the Joy of thy Lord.*

Quest. Which is the Third Article?

Ans. *Who was conceived by the Holy Ghost, born of the Virgin Mary.*

Quest. By whom was he conceived? By the Holy Ghost.

Mat. 1. 20. *That which is conceived in her is of [the Holy Ghost] purified, sanctified that part of the Virgin's Flesh whereof Christ was made Man, became Incarnate, took on him our Nature.*

Heb. 2. 16. *For verily, he took not on him the Nature of Angels, but he took on him the Seed of Abraham.*

John 1. 14. *The Word was made Flesh.*

1 Tim. 3. 16. *God was manifest in the Flesh.*

And by this way of Conception he was free from Original Sin (whereof all partake who are born in the ordinary way of Generation) Luke 1. 35. *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that Holy thing which shall be born of thee, shall be called [the Son of God.]* As the first Adam is, Luke 3. 38. *Adam, which was the Son of God, having no Earthly Father or Mother. Thus, the second Adam, as Man, was without Father; as God, without Mother, answering his Type, Melchisedech.* Heb. 7. 3. *Without Father, without Mother, &c.*

Quest. Of whom was he born? Of the Virgin Mary. So born

(1) Of a Woman. Gal. 4. 4. *When the fullness of time was come, God sent forth his Son, made of a Woman.*

As promised. Gen. 3. 15. *It (her Seed, not Man's) shall bruise thy Head.* (2) Of

(2) Of a Virgin. Luke 1. 34. *How shall this be, seeing I know not a Man.*

As foretold. K. 7. 14. *Behold, a Virgin shall conceive and bear a Son.*

(3) Of Mary. Mat. 1. 18. *His Mother Mary.*

And so, as promised, and expected,

(1) Of the Seed of Abraham. Gen. 12. 3. *In thee shall all Families of the Earth be blessed.* Which the Apostle explains Gal. 3. 8, 9. *And the Scripture foreseeing that God would justify the Heathen through Faith, preached before the Gospel unto Abraham, saying, in thee shall all Nations be blessed.* So then, they which be of Faith, are blessed with faithful Abraham. Vers. 16. Now Abraham and his Seed were the Promises made; he saith not, and to Seeds, as of many; but as of one, unto thy Seed, which is Christ.

(2) Of the Nation of the Jews. His People separated from all others. John 1. 11. *He came unto his own.* Num. 24. 17. *There shall come a Star out of Jacob, and a Scepter shall rise out of Israel.*

(3) Of the Tribe of Judah. Heb. 7. 14. *It is evident that our Lord sprang out of Judah, from his Genealogy Luke 3. 33. Which was the Son of Juda.*

(4) Of the House or Family (therefore called the Son) of David (who was of the Tribe of Judah).

Acts 13. 22, 23. *I have found David the Son of Jesse — Of this man's seed hath God, according to his Promise, raised unto Israel a Saviour Jesus.*

Psal. 132. 11. *Of the fruit of thy Body will I set up on thy Throne.*

K. 11. 1. *And there shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots.*

Ezekiel 34. 23, 24. *And I will set up one Shepherd over them, and he shall feed them, even my Servant David; he shall feed them, and he shall be their*

Shepherd, and I the Lord will be their God, and my Servant David a Prince among them, &c.

Ezek. 37. 24, &c. And David my Servant shall be King over them; and they all shall have one Shepherd, &c.

Thus Mat. 12. 23. Is not this the Son of David? Mat. 21. 9. Hosanna to the Son of David. Mat. 22. 42. What think ye of Christ? whose Son is he? They say unto him, the Son of David.

Even the blind Beggar by the way side had this in his Mouth. Mar. 10. 47, 48. Thou Son of David — Thou Son of David.

Rom. 1. 3. Concerning his Son Jesus Christ, which was made of the Seed of David according to the Flesh.

Both Joseph and Mary descended both in a natural and legal Line from David.

Mat. 1. 1. The book of the generation of Jesus Christ, the Son of David. Verse 16. And Jacob begat Joseph the Husband of Mary, of whom was born Jesus, who is called Christ. Luke 1. 27. and 3. 23, &c.

Quest. Where was he born? though conceived at Nazareth, Luke 1. 26. — 32. A City of Galilee, named Nazareth, &c. as was foretold Is. 9. 1, 2. Galilee of the Nations. The People that walked in Darkness have seen a great Light; they that dwell in the Land of the Shadow of Death, upon them hath the Light shined.

Yet, though 72 Miles off, is forced, God providentially designing it through Augustus's Tax, to be born at Bethlehem.

Luke 2. 1. — 7. And it came to pass in those days, that there went out a Decree from Cæsar Augustus that all the World should be taxed — And all went to be taxed, every one into his own City. And Joseph also went up from Galilee, out of the City of Nazareth, into Judea, unto the City of David, which is called Bethlehem, because he was of the House and Lineage of David. To be

be taxed with Mary his espoused Wife, being great with Child. And so it was, that while they were there, the days were accomplished that she should be delivered.

This fulfilled the Prophecy, Micah 5. 2. *But thou Bethlehem Ephratah, though thou be little among the Thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel, &c.*

And made it appear, that he was of the Stock and Lineage of David, for there Jesse dwelt, and David was born.

1 Sam. 16. 1. *I will send thee to Jesse the Bethlehemite, &c.* Verse 4. *And Samuel came to Bethlehem, &c.* Verse 19. *Saul sent Messengers to Jesse, and said, Send me David thy Son.*

Quest. In what place of that little City? In the Stable of an Inn, and laid in a Manger. Wonderful, astonishing Humility!

dg Luke 2. 7. *And she brought forth her first born son, and wrapped him in swaddling cloaths, and laid him in a Manger, because there was no room for them in the Inn. For others that had wherewith to pay, there might.* Verse 12. *Ye shall find the Babe wrapped in swaddling cloaths, lying in a Manger.*

Quest. Which is the Fourth Article?

Ans. Suffered under Pontius Pilate, was crucified, dead, and buried: he descended into Hell.

His whole Life was a Succession of Sufferings.

Isa. 53. 2, 3. *Despised and rejected of Men, a Man of Sorrows, and acquainted with grief, &c.* But,

Quest. Under whom did he suffer Death? Under Pontius Pilate. Mat. 27. 1, 2. *Delivered him to Pontius Pilate: The Roman Governour of Judea (where Christ lived) now become Masters over the Jews and their Liberties.* John 18. 31. *The Jews said unto him, it is not lawful for us to put any man to death: and 19. 15. We have no King but Cæsar; which they were*

promis'd to enjoy untill Christ came, Gen. 49. 10. *The Scepter shall not depart from Judah, nor a Lawgiver from between his feet, untill Shiloh come, &c.*

A cowardly, timorous, unjust Judge; who, for fear of, or, to please the Jews, against his own Conscience, condemned him.

Mat. 27. 24. *Pilate took water and washed his hands before the Multitude, saying, I am innocent of the blood of this just person, &c. Verse 26. When he had scourged Jesus, he delivered him to be crucified.*

Luke 23. 22. *And he said unto them the third time, Why, what evil hath he done? I have found no Cause of Death in him. Verse 24. And Pilate gave Sentence that it should be as they required.*

Quest. What, was crucified? A Roman Death.

1. *Painful.* His Body stretch'd out its full length, nailed through his Hands and Feet (those nervous, sinewy Parts) upon the Cross, on which he hung (untill with the Extremity of the Torture he died) three, if not six full Hours, from Three to Nine.

Mark 15. 25. *And it was the third hour, and they crucified him. Verse 33. 34. And when the sixth hour was come, there was Darknes over the whole Land untill the ninth hour. And at the ninth hour, Jesus cried with a loud Voice, saying, Eloi, &c.*

A more painful Death to him than others, whose Spirits abate by degrees: but Christ in his perfect Strength, the Vigour and Acuteness of his Senses, no whit blunted, abated, or less sensible of pain. Therefore the Centurion seeing him give such a Cry out, as was not to be observ'd or heard in languishing dying Men, said, *He was the Son of God.*

Mark 15. 37. 39. *And Jesus cried with a loud Voice, and gave up the Ghost. — And when the Centurion which stood over against him saw that he so cried out, and gave up the Ghost, he said, truly this Man was the Son of God.*

2. *Shame.*

2. *Shameful.* Which none were ever condemn'd to, but the vilest Slaves, or the worst Malefactors. And to him they added more than to others; for, instead of pitying, they reviled him.

Mat. 27. 39. *And they that passed by, reviled him, wagging their Heads.*

At his Tryal, and upon the Cross, they scorn, mock, deride him in all his Offices.

(1) In his Propheticall.

Luke 22. 64. *And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy who it is that smote thee.*

(2) In his Kingly.

Mat. 27. 28, 29. *And they stripped him, and put on him a Scarlet Robe; and when they had platted a Crown of Thorns, they put it upon his head, and a Reed in his right hand; and they bowed the Knee before him, and mocked him, saying, Hail King of the Jews.*

(3) In his Priestly Office.

Mark 15. 29, 30, 31, 32. *And they that passed by, reviled on him, wagging their heads, and saying, Ah, thou that destroyest the Temple and buildest it in three days, save thy self, and come down from the Cross. Likewise also the Chief Priests mocking, said among themselves, he saved others, himself he cannot save. Let Christ the King of Israel descend now from the Cross, that we may see, and believe, &c.*

Luke 23. 39. *And one of the Malefactors which were hanged, railed on him, saying, If thou be Christ, save thy self and us.*

3. *Accursed.* Deut. 21. 23. *For he that is hanged is accursed of God.* Thus, the Curse due to us he took upon himself. Gal. 3. 10. *For as many as are of the Works of the Law are under the Curse; for it is written Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them. Verse 13.*

Christ hath redeemed us from the Curse of the Law, being made a Curse for us; for it is written, Cursed is every one that hangeth on a Tree. As Christ did, Acts 10: 39. Whom they slew, and hanged on a Tree.

Quest. Why Crucified? As foretold Psal. 22. 16, 17, 18. They pierced my hands and my feet. I may tell all my Bones. They look and stare upon me. They part my Garments among them, and cast Lots upon my Vesture.

Zach. 12. 10. They shall look upon him whom they have pierced.

Mat. 20. 19. And shall deliver him to the Gentiles to mock and to scourge, and to crucify him.

John 3. 14. As Moses lifted up the serpent in the Wilderness, even so must the Son of Man be lifted up.

John 18. 31, 32. The Jews therefore said unto him, It is not lawful for us to put any Man to Death; that the Saying of Jesus might be fulfilled which he spake, signifying what Death he should die.

Those that forsake him, are as guilty as the Jews in thus putting him to Death.

Heb. 6. 6. Seeing they Crucify to themselves the Son of God afresh, and put him to an open shame.

Quest. Where? On Mount Calvary; the common place of Execution.

Luke 23. 33. And when they were come to the place, which is Calvary, there they crucified him, and the Malefactors, one on the right hand, and the other on the left.

He being the Sacrifice of Atonement for our Sins, suffered without the Gate (of Jerusalem).

Heb. 13. 11, 12. For the Bodies of those Beasts whose Blood is brought into the Sanctuary by the High Priest for Sin, are burnt without the Camp. Wherefore Jesus also, that he might sanctify the People with his own Blood, suffered without the Gate. What then? Verse 13. Let us go forth therefore unto him without the Camp, bearing his Reproach.

Quest.

Quest. At what time of the Year? Luke 22. 1, 2. Now the Feast of unleavened Bread drew nigh, which is called the Passover; and the Chief Priest and Scribes sought how they might kill him. At the Passover, when was such a Concourse of Spectators, kept by the Jews with most Religious Solemnity; so, his Death, which they had so long conspir'd, fell out most unseasonably for them, but appointed by God, Christ being the Substance of it.

1 Cor. 5. 7, 8. Christ our Passover is sacrificed (or slain) for us; therefore let us keep the Feast, &c.

Joh. 1. 29. Behold the Lamb of God which taketh away the Sins of the World.

Rev. 13. 8. The Lamb slain from the Foundation of the World.

Quest. At what time of the day? About the time of the Evening Sacrifice.

Mat. 27. 45, 46—50. Now from the sixth hour there was Darkness over all the Land, unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, Lama Sabachthani; that is to say, my God, my God, why hast thou forsaken me—Jesus, when he had cried again with a loud voice, yielded up the Ghost.

1 Kings 18. 36, 37, 38—At the time of the Offering of the Evening Sacrifice, Elijah the Prophet came near, &c.

Dan. 9. 21. Whilst I was speaking in Prayer, even the Man Gabriel, whom I had seen in the Vision at the beginning being caused to fly swiftly, touched me about the time of the Evening Oblation.

Psal. 141. 2. Let my Prayer be set before thee as Incense, and the lifting up of my hands, as the Evening Sacrifice. All pointing at Christ's Death, the acceptable Evening Sacrifice, which renders ours so.

Dead.] *Quest.* How? Why did Christ die? He willingly took our Debts on him,

Mat. 26. 33, 54. *Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than Twelve Legions of Angels. But how then must the Scriptures be fulfilled, that thus it must be.*

Joh. 10. 11. *I am the good Shepherd, the good Shepherd giveth his Life for the Sheep.* V. 15. *I lay down my Life for the Sheep.*

Quest. We deserved Eternal, Christ died but a Temporal, Death?

Ans. His Deity satisfied, added an infinite Value to the temporary Sufferings of his Humanity. And upon that account, the Blood, which issued from his tortured Body, is called the Blood of God.

Acts 20. 28. *Feed the Church of God, which he hath purchased with his own Blood.* And, on the Cross, he was the Lord of Glory.

1 Cor. 2. 8. *Which none of the Princes of this World knew; for had they known it, they would not have crucified the Lord of Glory.*

And Buried.] A brief account of it we have, Mat. 27. 57—61.

Quest. Who buried him? Two that were afraid to own him in his Life, now go boldly and beg his Body.

Mark 15. 43, &c. *Joseph of Arimathea, an honourable Counsellor, which also waited for the Kingdom of God, came, and went in boldly unto Pilate, and craved the Body of Jesus.*

John 19. 39, 40. *And there came also Nicodemus (which at the first came to Jesus by Night) and brought a mixture of Myrrh and Aloes, about an hundred pound weight; then took they the Body of Jesus, and wound it in Linen Cloths, &c.*

Two honourable rich Men bury him, that died between two wicked Malefactors.

Mat. 27. 38. Then were there two Thieves crucified with him, one on the right hand, another on the left.

Thus, Il. 53. 9. He made his Grave with the wicked, and with the rich in his Death.

Quest. Where? [In a Garden.] The First Adam fell, and was the last Scene of the Second Adam's Humiliation.

John 19. 41, 42. Now in the Place where he was crucified, there was a Garden, and in the Garden a new Sepulchre, wherein was never Man yet laid. There laid they Jesus therefore, &c. It appeared he rose by his own Power, not anothers, as one did by touching the dead Prophet's Bones.

2 Kings 13. 21. And it came to pass as they were burying a Man, that behold they spied a band of Men, and they cast the Man into the Sepulchre of Elisha; and when the Man was let down, and touched the Bones of Elisha, he revived, and stood upon his Feet.

Quest. How long? Three days and three nights.

Mat. 12. 40. As Jonas was three days and three nights in the Whale's Belly, so shall the Son of Man be three days and three nights in the heart of the Earth. So long, that it might appear he was dead; no longer, that he might not see (undergo any) Corruption.

Psal. 16. 10. Acts 13. 37. Thou shalt not leave my Soul in Hell, neither wilt thou suffer thine Holy One to see Corruption; as dead Bodies begin to do the fourth day.

John 11. 39. By this time he stinketh, for he hath been dead four days.

[He descended into Hell.] Locally, say Some.

Eph. 4. 9. Now that he ascended, what is it, but that he also descended first into the lower parts of the Earth,

Most say, his Body (separated from his Soul) continued under the Dominion of Death, (till his Resurrection) in the Grave, the same Word which signifies Hell.

Acts

Acts 2. 27. *Thou wilt not leave my Soul in Hell, neither wilt thou suffer thine Holy One to see Corruption.*

Quest. Which is the Fifth Article?

Answ. The Third Day he rose again from the Dead.

1 Cor. 15. 4. *He rose again the third day, according to the Scriptures.*

Mat. 16. 21. *And he raised again the third day.*

Mark 9. 31. *He shall rise the third day: And 10. 34. And the third day he shall rise again.*

Luke 18. 33. *And they shall scourge him, and put him to death, and the Third Day he shall rise again.*

Luke 24. 7. *The Son of Man must be delivered into the hands of sinful Men, and be crucified, and the third day rise again.*

Luke 24. 46. *Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.*

Joh. 2. 19, 20, 21. *Destroy this Temple, and in three days I will raise it up—He spake of the Temple of his body.*

Quest. Why?

(1.) To evidence our Debts, he had freely taken upon himself, were paid, by the Judge releasing him out of Prison.

Rom. 4. 25. *Who was delivered for our Offences, and was raised again for our Justification.*

Divine Justice being satisfied, Death could no longer keep him in Custody.

Acts 2. 23, 24. *Him, being delivered by the determinate Council and Fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain. Whom God hath raised up, having loosed the Pains of Death, because it was not possible that he should be holden of it.*

(2.) As a Pledge and Cause of our Resurrection;

1 Cor. 15. 21, 22, 23. *Now is Christ risen from the dead, and become [the first Fruits of them that sleep] though others arose before him, yet not as he.*

(1.) To die no more,

Rom.

Rom. 6. 9. Christ being raised from the dead, dieth no more, Death hath no more Dominion over him.

Rev. 1. 18. I am he that liveth, and was dead; and behold I am alive for evermore.

(2.) By his own Power,

Joh. 10. 17, 18. I lay down my life, that I might take it again. No Man taketh it from me, but I lay it down of my self; I have power to lay it down, and I have power to take it again.

Those that arose before him, 'twas by his Power.

Mat. 9. 23, 24, 25. He took her by the hand, and the Maid arose.

Luk. 7. 14, 15. He came and touched the Bier, and they that bare him, stood still; and he said, Young Man, I say unto thee, Arise; and he that was dead, sat up, and began to speak, and they delivered him to his Mother.

Particularly, They arose by virtue of his Resurrection.

Mat. 27. 52, 53. And the Graves were opened, and many Bodies of Saints, which slept, arose, and came out of the Graves after his Resurrection, and went into the Holy City, and appeared unto many.

Quest. Which is the Sixth Article?

Ans. He ascended into Heaven, and sitteth at the Right Hand of God, the Father Almighty.

Quest. How long continued Christ on Earth after his Resurrection? Forty Days.

(1.) To instruct his Apostles in publishing his Gospel through the World.

Acts 1. 1, 2, 3. The former Treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he, through the Holy Ghost, had given Commandments unto the Apostles whom he had chosen; to whom also he shewed himself alive after his Passion by many infallible Proofs, being

being seen of them forty days, and speaking of the things pertaining to the Kingdom of God.

(2.) To ascertain his Resurrection, by frequent appearing to his Followers.

Mar. 16. 9. He appeared first to Mary Magdalene.

Mat. 28. 9. As they went to tell his Disciples, behold Jesus met them, saying, All hail, &c.

Mark 16. 12. After that, he appeared in another form unto two of them as they walked, and went into the Country. Luke 24. 13, &c.

Mark 16. 14. Afterward he appeared unto the Eleven as they sat at Meat.

John 20. and 21.

St. Paul puts them altogether.

1 Cor. 13. 5, 6, 7, 8. And that he was seen of Cephas, then of the Twelve. After that, he was seen of above 500 Brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the Apostles. And last of all, he was seen of me also, &c.

Quest. Whither? How did he ascend into Heaven? Before many Witnesses, in a Cloud, Blessing his Apostles, in great Triumph over all his and our Enemies.

Dan. 7. 13, 14. I saw in the Night Visions, and behold one like the Son of Man came with the Clouds of Heaven, and came to the Ancient of Days, &c.

Luke 24. 50, 51. And he led them out as far as to Bethany; and he lift up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into Heaven.

Psal. 47. 5. God is gone up with a Shout, the Lord with the sound of a Trumpet.

Psal. 68. 18. Thou hast ascended on high, thou hast led Captivity Captive, &c.

Ephes.

Ephes. 4. 8. When he ascended up on high, he led Captivity Captive, and gave gifts to men.

Unspeakeable Comfort to his Followers.

John 12. 26. If any man serve me, let him follow me, and where I am, there shall also my Servant be.

John 14. 2, 3. In my Fathers house are many Mansions: if it were not so, I would have told you; I go to prepare a Place for you, &c.

John 17. 24. Father, I will, that they also whom thou hast given me, be with me where I am; that they may behold my glory, &c.

And sitteth at the right hand of God, &c.]

Mark 16. 19. So then, after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God.

In his sacred Humanity enjoying that permanent and undisturbed Rest and Glory which was the Reward of his Labours and Sufferings.

Heb. 1. 3. When he had by himself purged our Sins, sat down on the right hand of the Majesty on high.

Heb. 10. 12. But this man, after he had offered one Sacrifice for Sins, for ever sat down on the right hand of God.

Phil. 2. 5. — 12. And became obedient unto Death, even the Death of the Cross. Wherefore God also hath highly exalted him, &c.

Sitting, here is

(1) Not a Determination of his posture of Body; for Stephen saw him standing on the right hand of God.

Acts 7. 55, 56. But

(2) His Advancement in our Nature to all Dominion, Sovereignty, and Glory.

1 Pet. 3. 22. Who is gone into Heaven, and is on the right hand of God, Angels, and Authorities, and Powers, being made subject unto him.

Eph. 1. 20, 21, 22. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all Principalities, and Powers, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come, and hath put all things under his feet, and gave him to be the Head over all things to the Church.

Quest. What doth he for us there?

Heb. 9. 24. Christ is not entred into the holy places made with hands, which are the Figures of the true, but into Heaven it self, now to appear in the Presence of God for us.

Rom. 8. 34. Who is he that condemneth? It is Christ that died; yea, rather that is risen again; who is even at the right hand of God [who also maketh Intercession for us.] That for the perpetual Virtue of his Sacrifice all his Members, Persons, and Duties, may be accepted of the Father.

Heb. 4. 14, 15, 16. Seeing then, that we have a great High Priest that is passed into the Heavens, Jesus the Son of God, let us hold fast our Profession: for we have not an High Priest which cannot be touched with the feeling of our Infirmities, but was in all points tempted like us we are, yet without Sin; let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.

Rev. 8. 3. And another Angel came and stood at the Altar, having a golden Censur; and there was given unto him much Incense, that he should offer it with the Prayers of all Saints upon the golden Altar which was before the Throne.

This was typified by the High Priest with Blood once a Year entring into the Holy of Holies, with the Names of the Twelve Tribes on his Breast, for a Memorial before the Lord, that Israel might not be forgotten.

Heb. 9. 7, 8. But into the second went the High Priest alone once every Year, not without Blood, which he offered for himself and for the Errors of the People. The Holy Ghost thus signifying, that the way into the Holiest of all was not yet made manifest while as the first Tabernacle was yet standing. Verse 11, 12. But Christ being come an High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, nor of this Building : Neither by the blood of Goats, and Calves, but by his own Blood, he entered in once into the Holy Place, having obtained eternal Redemption for us.

Quest. What is the Seventh Article?

Ans. From thence he shall come to judge the quick and the Dead.

From thence he shall come to judge.]

Acts 1. 11. This same Jesus which is taken up from you into Heaven, shall so come, in like manner as ye have seen him go into Heaven.

Acts 17. 31. Because he hath appointed a day in the which he will judge the World in Righteousness, by that Man whom he hath ordained, whereof he hath given assurance unto all Men, in that he hath raised him from the Dead.

John 5. 22. For the Father judgeth no Man; but hath committed all Judgment unto the Son. **V. 27.** And hath given him Authority to execute Judgment also, because he is the Son of Man.

The Quick and the Dead.]

Acts 10. 42. It is he that is ordained of God to be the Judge of Quick and Dead.

2 Tim. 4. 1. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the Quick and the Dead at his appearing.

1 Pet. 4. 5. Who shall give Account to him that is ready to judge the Quick and the Dead.

D

Quest.

Quest. Must all then be judged?

Rom. 14. 10, 11, 12. *Why dost thou judge thy Brother? Or why dost thou set at nought thy Brother? For we shall all stand before the Judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then, every one of us shall give account of himself to God.*

Quest. What you? So young?

Eccl. 11. 9. *Rejoice, O young Man, in thy Youth, and let thy heart cheer thee in the days of thy Youth, and walk in the ways of thy heart, and in the sight of thine eyes: But know thou, that for all these things God will bring thee into Judgment.*

Rev. 20. 12. *And I saw the Dead, small and great, stand before God; and the Books were opened, and another Book was opened, which is the Book of Life; and the Dead were judged out of those things which were written in the Books, according to their Works.*

Quest. What, for All we have done?

Mat. 16. 27. *For the Son of Man shall come in the Glory of his Father, with his Angels, and when he shall reward every Man according to his Works.*

2 Cor. 5. 10. *For we must all appear before the Judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

Quest. What, though done never so secretly?

Eccl. 12. 14. *For God shall bring every Work into Judgment, with every secret thing, whether it be good, or whether it be evil.*

1 Cor. 4. 5. *Therefore judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of Darkness, and will make manifest the Counsels of the heart, &c.*

Quest.

Quest. By what shall we be then judged? By our secret, and publick Rule.

Rom. 2. 12. *For as many as have sinned without Law, shall also perish without Law: And as many as have sinned in the Law, shall be judged by the Law.* V. 14. 15, 16. *For when the Gentiles which have not the Law, do by Nature the things contained in the Law, these having not the Law, are a Law unto themselves; Which shew the Work of the Law written in their hearts, their Conscience also bearing Witness, and their Thoughts the mean while accusing, or else excusing one another: In the Day when God shall judge the Secrets of Men by Jesus Christ, according to my Gospel.*

Quest. When? That's uncertain.

Mark 13. 32. *But of that Day and Hour knoweth no Man; no, not the Angels which are in Heaven; neither the Son, but the Father.*

But our particular Judgment is as soon as we die.

Heb. 9. 27.—*It is appointed unto Men once to die; but after this the Judgment.*

Ecc. 12. 7. *Then shall the Dust return to the Earth as it was, and the Spirit shall return unto God who gave it.*

Luk. 16. 22, 23. *And it came to pass that the Beggar died, and was carried by the Angels into Abraham's Bosom: The rich Man also died, and was buried: And in Hell he lift up his eyes, being in Torment, and seeth Abraham afar off, and Lazarus in his Bosom.*

2 Cor. 5. 1. *For we know that if our Earthly House of this Tabernacle, were dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens.*

Phil. 1. 23.—*Having a desire to depart, and to be with Christ, &c.*

Quest. Is not this terrifying to the Wicked now?

Acts 24. 25. *And as he reasoned of Righteousness, Temperance, and Judgment to come, Felix trembled.*

Much more then?

2 Thes. 1. 7, 8, 9. *When the Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming Fire, taking Vengeance on those that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power.*

Rev. 1. 7. *Behold he cometh with Clouds, and every Eye shall see him, and they also which pierced him, and all Kindreds of the Earth shall wail because of him.*

Rev. 6. 15, 16, 17. *And the Kings of the Earth, and the great Men, and the rich Men, and the chief Captains, and the mighty Men, and every Bond-man, and every Free man, hid themselves in the Dens, and in the Rocks of the Mountains; And said to the Mountains and Rocks, Fall on us, and hide us from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb: For the great Day of his Wrath is come, and who shall be able to stand?*

Jude, v. 14, 15. — *Behold the Lord cometh with Tens thousands of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them of all their ungodly Deeds, which they have ungodly committed, and of all their hard Speeches which ungodly Sinners have spoken against him.*

Quest. Is not the Thoughts of this comfortable to good Men now?

1 Thes. 4. 16, 17. *For the Lord himself shall descend from Heaven with a Shout, with the voice of the Arch-Angel, and with the Trump of God; and the Dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air: And so shall we ever be with*

the Lord. Wherefore, comfort one another with these Words.

2 Tim. 4. 7, 8. I have fought a good Fight, I have finished my Course, I have kept the Faith, henceforth there is laid up for me a Crown of Righteousness, which the Lord, the righteous Judge, shall give me at that day: And not to me only, but unto all them also that love his appearing.

Much more then? For Then the Judge will publicly own and mention Them, and all their good Deeds, and eternally reward Them.

Mat. 10. 32. Whosoever therefore shall confess me before Men, him will I confess also before my Father which is in Heaven. V. 42. And whosoever shall give to drink unto one of these Little Ones, a Cup of cold Water only, in the Name of a Disciple; Verily, I say unto you, he shall in no wise lose his Reward.

Mat. 19. 28, 29—Ye which have followed me in the Regeneration, when the Son of Man shall sit in the Throne of his Glory, ye also shall sit upon Twelve Thrones, judging the Twelve Tribes of Israel. And every one that hath forsaken Houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Name's sake, shall receive an Hundred-fold, and shall inherit everlasting Life.

Mat. 25. 34, 35, 36. Then shall the King say unto them on his Right Hand, Come ye Blessed of my Father, Inherit the Kingdom prepared for you from the Foundation of the World; for I was an hungred, and ye gave me Meat, &c.

Quest. Here we are valued, as High and Low, Rich and Poor, &c. But then will be made the only valuable difference indeed; between the Tares and the Wheat, the Wise and the Foolish, the Faithful and the Slothful, the Sheep and the Goats.

Mat. 13. 30. Let both grow together until the Harvest. — I will say to the Reapers, gather ye together, first the Tares, and bind them in Bundles to burn them, but gather the Wheat into my Barns. V. 49. 50. So shall it be at the end of the World; the Angels shall come forth, and sever the Wicked from among the Just, and shall cast them into the Furnace of Fire, there shall be weeping and gnashing of Teeth.

Mat. 25. 10, 11, 12. And while they went to buy, the Bridegroom came; and they that were ready, went in with him to the Marriage, and the Door was shut. Afterwards also came the other Virgins; saying, Lord, Lord, Open to us. But he answered, and said, Verily, I say unto you I know you not.

Mat. 25. 31, 32, 33. When the Son of Man shall come in his Glory, and all the holy Angels with him; then shall he sit upon the Throne of his Glory, and before him shall be gathered all Nations; and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats: And he shall set the Sheep on his Right Hand, but the Goats on the Left.

Quest. Well then, What shall we do? We find the like Question put by one of the best Men in the World.

Job 31. 14. What then shall I do, when God visiteth up? And when he visiteth, what shall I answer him?

Why. Jam. 5. 9. Behold the Judge standeth before the Door.

Luke 21. 36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

2 Pet. 3. 11, 12. Seeing then that all these things shall be dissolved, what manner of Persons ought ye to be in all holy Conversation and Godliness, looking for, and hastening unto the Coming of the Day of God. V. 14. Wherefore, Beloved, seeing that you look for such things, be diligent that

that ye may be found of him in Peace, without spot and blameless.

Quest. Which is the Eighth Article?

Ans. I Believe in the Holy Ghost.] Or, Holy Spirit, spired, breathed, proceeding from the Father and the Son. A Sign or Symbol of it.

John 20. 22. He breathed on them, and saith unto them, Receive ye the Holy Ghost.

Holy, in Himself, indited the Holy Scriptures, puts in us holy Purposes, and assists us in them.

Rom. 1. 4—The Spirit of Holiness.

Acts 3. 21. God hath spoken by the mouth of all his Holy Prophets, since the World began.

2 Tim. 3. 16. All Scripture is given by Inspiration of God.

2 Pet. 1. 21. Holy Men of God spake as they were moved by the Holy Ghost.

John 16. 13. When the Spirit of Truth is come, he will guide you into all Truth, &c.

Rom. 8. 14. As many as are led by the Spirit of God, they are the Sons of God.

1 Cor. 6. 11. —But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus Christ, and by the Spirit of our God.

Gal. 5. 22. 23. But the Fruit of the Spirit, is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance.

Rom. 8. 26. The Spirit also helpeth our Infirmities, &c.

And therefore we are obliged to follow all (his) holy, good Motions, and to beware of harbouring any thing that may displease, or cause him to depart from us.

Eph. 4. 30. And grieves not the Holy Spirit of God, whereby we are sealed to the Day of Redemption. V. 31. Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking, be put away from you, with all Malice.

1 Cor. 3. 16, 17. Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any Man defile the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple ye are.

Quest. Which is the Ninth?

Ans. The Holy Catholick Church, the Communion of Saints.

Quest. What Church believe you in, or join yourself unto by Faith? The Holy (by Profession, Obligation) Catholick (Universal) Church; The General Family, Whole Company, or Body of True (Believers, or) Christians, all the World over, professing of, united unto Christ their Head.

Eph. 1. 22, 23. And hath put all things under his Feet, and gave him to be Head over all things to the Church, which is his Body, the Fulness of him that filleth all in all.

The Policy and Power of the Devil, and all his Instruments, shall never prevail against this Church; nor any one true Member of it.

Mat. 16. 18. Upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.

John 10. 27, 28, 29. My Sheep hear my Voice, and I know them, and they follow me. And I give unto them eternal Life, and they shall never perish, neither shall any pluck them out of my Hand. My Father, which gave them me, is greater than all, and none is able to pluck them out of my Father's Hand.

All good People, from the Beginning to the End of the World, are this Church; distinguished into The Church-Militant on Earth, and Triumphant in Heaven.

Col. 1. 18. And he is the head of the Body, the Church &c. Verse 24. Who now rejoyce in my sufferings for you, and fill up that which is behind; of the Afflictions of Christ in my flesh, for his Body's sake, which is the Church.

Heb.

Heb. 12. 22, 23. But ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable Company of Angels. To the general Assembly and Church of the first-born which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect.

Rev. 7. 14, 15. — These are they which came out of great tribulation, and have washed their Robes, and made them white in the Blood of the Lamb. Therefore are they before the Throne of God, &c.

All others are but Parts or Members of this, though call'd The Church.

Acts 8. 1, 3, 4. — And at that time there was a great Persecution against the Church which was at Jerusalem — As for Saul, he made havock of the Church, entring into every house, and haling men and women, committed them to prison.

Acts 14. 23. When they had ordained them Elders in every Church.

Rom. 16. 5. Greet the Church that is in their house. Verse 16. The Churches of Christ salute you.

The Communion of Saints;] or, sanctified ones.

1 Cor. 1. 2. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, &c.

Rom. 1. 7. To all that be in Rome, beloved of God, called to be Saints, &c.

Quest. You believe, that the Members of this Church have a fellow-feeling of each others Comforts and Sorrows, and a holy Fellowship and Agreement in all the common Offices of Charity, Piety, and Devotion?

1 Cor. 12. 26, 27. And whether one Member suffer, all the Members suffer with it, or one Member be honoured, all the Members rejoyce with it. Now, ye are the Body of Christ, and Members in particular.

Eph.

Eph. 2. 19, &c. Now therefore, ye are no more Strangers, and Foreigners, but Fellow-Citizens with the Saints, and of the Household of God, &c.

1 John 1. 3. That which we have seen and heard, declare we unto you, that ye also may have Fellowship with us; and truly, our Fellowship is with the Father, and with his Son Jesus Christ. Verse 7. If we walk in the Light, as he is in the Light, we have Fellowship one with another.

Quest. Which is the Tenth Article?

Ans. The Forgiveness of Sins.

Quest. Can God only forgive Sins?

Mark 2. 7. Why doth this Man thus speak Blasphemies? Who can forgive Sins but God only?

Luke 5. 21. Who is this which speaketh Blasphemies? Who can forgive Sins but God alone?

Quest. You believe he will mercifully forgive their Sins who truly repent and forsake them, through the Merits, Satisfaction, Mediation of Christ?

Prov. 28. 13. He that covereth his Sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.

Luke 24. 47. And that Repentance, and Remission of Sins should be preached in his name among all Nations, &c.

2 Cor. 5. 19. To wit, that God was in Christ, reconciling the World unto himself, not imputing their Trespasses unto them, &c.

Eph. 1. 7. In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace.

1 John 1. 9. If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.

Quest. Which is the Eleventh Article?

Ans. The Resurrection of the Body.

Quest.

Quest. You Believe, our Bodies at the Last Day shall be raised and united to our Souls. As easie to God, as at first to make them.

Acts 26. 8. Why should it be thought a thing incredible with you, that God should raise the Dead?

Job 19. 26, 27. And though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God, &c.

John 5. 28, 29. The Hour is coming in the which all that are in the Graves shall hear his Voice, and shall come forth, they that have done Good to the Resurrection of Life, and they that have done Evil unto the Resurrection of Damnation.

Rev. 20. 13. And the Sea gave up the Dead which were in it, and Death and Hell delivered up the Dead which were in them; and they were judged every man according to their Works.

Acts 24. 15. And have hope towards God, which they themselves also allow, that there shall be a Resurrection of the Dead, both of the Just and Unjust. And what then? Verse 16. And herein do I exercise my self, to have always a Conscience void of Offence, toward God, and toward Men.

Quest. Which is the Twelfth Article?

Ans. And the Life everlasting.

Quest. In what Estate shall we be after the Resurrection? Of Happiness or Misery, according as we have lived here.

Dan. 12. 2. And many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to Shame and everlasting Contempt.

Matth. 25. 46. And these shall go away into everlasting Punishment, but the Righteous into Life eternal.

Quest. Is not a stedfast Belief of this Article a mighty Support and Comfort in all our Service and Sufferings here?

Pfal. 16. 11. Thou wilt shew me the Path of Life. In thy Presence is fulness of Joy, at thy right hand there are Pleasures for evermore.

Dan. 12. 3. They that be wise shall shine as the brightness of the Firmament, and they that turn many to Righteousness, as the Stars for ever and ever.

Rev. 2. 10. Fear none of those things which thou shalt suffer: behold, the Devil shall cast some of you into Prison, that ye may be tried, and ye shall have Tribulation ten days: be thou faithful unto death, and I will give thee a Crown of Life.

Rev. 21. 4. And God shall wipe away all tears from their eyes, and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain; for the former things are passed away. — 22. 5. And they shall reign for ever and ever.

Quest. And, Is it not enough to deterr us from the pleasures of Sin, which are but for a Season?

2 Thes. 1. 7, 8, 9. The Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting Destruction, &c.

Mark 9. 43. It is better for thee to enter into Life maimed, than having two hands to go into Hell, into the fire that never shall be quenched. Verse 44. Where their worm dieth not, and the fire is not quenched. Verse 45. Into the fire that never shall be quenched. Verse 46. Where their worm dieth not, and the fire is not quenched. Verse 48. Where their worm dieth not, and the fire is not quenched.

Rev. 14. 10, 11. The same shall drink of the wine of the wrath of God which is poured out without mixture into the Cup of his Indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb: And the smoke of their

tor-

torment ascendeth up for ever and ever, and they have no rest day nor night.

Rev. 20. 10. — And shall be tormented day and night for ever and ever.

Amen.] *Quest.* To testifie your firm Belief of all these Articles, you say *Amen*.

Rev. 22. 20, 21. *He which testifieth these things, saith, Surely I come quickly. Amen. Even so come Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.*

Quest. What do you chiefly learn in these Articles of your Belief?

Ans. First, I learn to Believe in God the Father, who hath made me and all the World. Secondly, In God the Son, who hath Redeemed me, and all Mankind. Thirdly, In God the Holy Ghost, who Sanctifieth me, and all the Elect People of God.

Quest. Is the Son God?

Isa. 9. 6. *Unto us a Child is born, — the mighty God, the everlasting Father.*

John 1. 1. *The Word was God.*

Rom. 9. 5. — *And of whom as concerning the Flesh Christ came, who is over all, God blessed for ever.*

1 Tim. 3. 16. — *God was manifest in the Flesh, &c.*

John 8. 58. *Jesus said unto them, — before Abraham was, I am.*

John 2. 24, 25. *But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testifie of man, for he knew what was in man.*

John 21. 17. — *Lord, thou knowest all things, thou knowest that I love thee.*

John 1. 3. *All things were made by him; and without him was not any thing made that was made.*

Colos. 1. 16, 17. *For by him were all things created that are in Heaven and that are in Earth, visible and invisible, whether they be Thrones or Dominions, or Principalties*

cipalities, or Powers; all things were created by him, and for him. And he is before all things, and by him all things consist.

Heb. 1. 3. *Who being the brightness of his Glory, and the express image of his person, and upholding all things by the word of his Power, &c.*

Rev. 1. 8. *I am Alpha and Omega, the Beginning and the Ending, &c.*

Quest. Is the Holy Ghost God?

Job 33. 4. *The Spirit of God hath made me, and the breath of the Almighty hath given me life.*

Psal. 139. 7. *Whither shall I go from thy Spirit? &c.*

Mat. 12. 31, 32. — *The blasphemy against the Holy Ghost shall not be forgiven unto men, &c.*

Acts 5. 3, 4. — *To lye to the Holy Ghost — Thou hast not lyed unto men, but unto God.*

Rom. 8. 11. — *The Spirit of him that raised up Jesus from the dead, &c.*

Heb. 3. 7. &c. *Wherefore as the Holy Ghost saith, To day if you will hear his Voice, &c.*

1 Cor. 2. 10, 11. — *For the Spirit searcheth all things, yea, the deep things of God. — The things of God knoweth no man, but the Spirit of God.*

Quest. Then, are these Three (God the Father, God the Son, God the Holy Ghost) Three Gods? There's only one God; only one Divine Nature or Essence.

Isa. 44. 6. — *Besides me there is no God.*

1 Cor. 8. 4. — *There is none other God but one. Verse 6. To us there is but one God.*

Quest. What are they then? Three Persons in, yet but one God; not before, or greater than another.

Gen. 1. 26. *And God said, Let us make Man, &c.*

Mat. 3. 16, 17. *And Jesus when he was baptized, went up straightway out of the water: and lo the Heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him. And lo a Voice*

The Creed.

47

Voice from Heaven saying, this is my beloved Son, in whom I am well pleased.

2 Cor. 13. 14. The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.

1 John 5. 7. There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and these Three are one.

Quest. What did God the Father for you, and all the World?

Acts 17. 24. God that made the World, and all things therein. Verse 26. And hath made of one Blood all Nations of men, &c.

Quest. Do you say he made you?

Job 10. 8, 9, 11. Thine hands have made me, and fashioned me together round about — Remember I beseech thee that thou hast made me as the Clay — Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

Quest. Then, dare you be proud of, or dissatisfied with your Shape? or mock and despise any, because they're Crooked, or (as we say) Deformed?

Psal. 100. 3. Know ye, that the Lord he is God; it is he that hath made us, and not we our selves.

Isa. 64. 8. But now, O Lord, thou art our Father; we are the Clay, and thou our Potter; and we all are the work of thy hand.

Mal. 2. 10. Have we not all one Father? Hath not one God created us?

Quest. What did God the Son for you, and all Mankind? He hath Redeemed you and all Mankind.

1 Tim. 2. 6. Who gave himself a Ransom for all.

Heb. 2. 9. — That he (i. e. Jesus) by the Grace of God, should taste death for every man.

1 John 2. 2. And he is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.

Quest.

Quest. Why then are not all saved? Because they will not.

Ezek. 18. 30, 31, 32. — *Cast away from you all your Transgressions, &c. For why will ye die, O House of Israel?*

Hos. 13. 9. *O Israel, thou hast destroyed thy self.*

Matth. 22. 3. *And he sent forth his Servants, to call them that were bidden to the Wedding; and they would not come.*

Mat. 23. 37. — *How often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her wings, and ye would not.*

John 5. 40. *And ye will not come to me, that ye might have life.*

Heb. 5. 9. — *He became the Author of eternal Salvation unto all them that obey him.*

Quest. What doth God the Holy Ghost for you and all the Elect People of God? He separates, sanctifies, inclines, enables us to devote our selves to God and his Service.

1 Pet. 2. 9. *But ye are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar People, that ye should shew forth the Praises of him who hath called you out of Darkness into his marvellous Light.*

1 Pet. 1. 2. *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto Obedience, and sprinkling of the blood of Jesus Christ.*

2 Thess. 2. 13. — *God hath from the Beginning chosen you to Salvation, through sanctification of the Spirit, &c.*

1 Cor. 6. 11. *And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.*

THE COMMANDMENTS.

Quest. **Y** Du said that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments; tell me how many there be?

Answ. Ten: Therefore call'd the *Decalogue*.

Deut. 10. 4. — *The Ten Commandments, or Ten Words.*

They are the Substance of that Law of Nature, or moral Law naturally impress'd by God on the Hearts or Reasons of all Mankind. Among those that have not the Scriptures, it's *the Dictate of Nature* (1) That there is a God, and that there can be but one Almighty; who ought therefore to be worshipped; to have his Name revered; and at some more solemn time than other, to be solemnly and publicly worshipped. The *Grecians* keep *Monday*; the *Persians*, *Tuesday*; the *Assyrians*, *Wednesday*; the *Egyptians*, *Thursday*; the *Turks*, *Friday*; (as) the *Jews*, *Saturday*; the *Christians*, *Sunday*. (2) To do to others, as we desire they should do to us; to give Honour where Honour is due, to abstain from murdering of, committing Uncleanness with, stealing from, bearing false Witness against, or inordinately coveting any thing of our Neighbours.

E

Rom.

Rom. 2. 14, 15. For when the Gentiles which have not the Law, do by nature the things contained in the Law; these having not the Law, are a Law unto themselves, which shew the work of the Law written in their hearts: their Conscience also bearing witness, and their Thoughts the mean while accusing, or else excusing one another.

Psal. 119. 96. I have seen an end of all perfection; but thy Commandment is exceeding broad.

The Ceremonial Law, shadowing out Christ to come, ended by his Coming.

Heb. 10. 1, — 11. For the Law being a shadow of good things to come, and not the very Image of the things, can never with those Sacrifices which they offered year by year continually, make the Comers thereunto perfect, &c. Then said he, Lo I come to do thy will, O God. He taketh away the first, that he may establish the second, &c.

But this Moral Law is confirmed by the Gospel, to stand in force to the End of the World.

Mat. 5. 17, 18. Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till Heaven and Earth pass, one jot, or one tittle, shall in no wise pass from the Law, till all be fulfilled.

Mat. 19. 17. If thou wilt enter into Life, keep the Commandments.

Rom. 7. 12. The Law is holy, and the Commandment holy, and just, and good.

Rom. 3. 31. Do we then make void the Law through Faith? God forbid: yea, we establish the Law.

That you may keep God's Commandments as you ought, you must remember, that, as God is a Spirit, so,

(1) They are Spiritual,

Rom. 7. 14. For we know that the Law is spiritual.

So reaches not only our outward Actions, but the inward Motions of our Souls.

Rom.

Rom. 7. 7. — *Nay, I had not known Sin but by the Law: for, I had not known lust, except the Law had said, thou shalt not Covet.*

Mat. 15. 18, 19, 20. *But those things which proceed out of the mouth, come forth from the heart, and they defile the Man; for out of the heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, False-witness, Blasphemies. These are the things which defile a man.*

(2) Every Duty commanded, and every Sin forbidden, contains under them all the degrees of each; together with whatsoever may conduce to the causing, furthering, occasioning of, or provoking to them.

Mat. 5. 31, 32. *It hath been said, Whosoever shall put away his wife, let him give her a Writing of Divorcement. But I say unto you, that whosoever shall put away his wife, saving for the cause of Fornication, causeth her to commit Adultery; and whosoever shall marry her that is divorced, committeth Adultery.*

Gal. 5. 26. *Let us not be desirous of Vain glory, provoking one another, envying one another.*

1 Thess. 5. 22. *Abstain from all Appearance of Evil.*

Heb. 10. 24, 25. *And let us consider one another to provoke unto love, and to good works; not forsaking the Assembling of our selves together, as the manner of some is; but exhorting one another.*

(3) Where a Sin is forbidden the contrary Duty is commanded; and where any Duty is commanded, the Sin contrary to it is forbidden.

Isa. 1. 16, 17. — *Put away the evil of your doings from before mine Eyes; cease to do evil, learn to do well.*

Luke 19. 8. — *The half of my goods I give to the poor; and if I have taken any thing from any man by false Accusation, I restore him fourfold.*

(4) Where a Promise is annexed, the contrary Threatning is included; and where a Threatning is annexed, the contrary Promise is included.

Mark 7. 10. *For Moses said, Honour thy Father and thy Mother; and whosoever curseth Father or Mother, let him die the death.*

Jer. 18. 7, — 11. *At what instant I shall speak, &c. If that Nation against whom I have pronounced turn from their Evil, I will repent of the Evil that I thought to do unto them. — If it do Evil in my sight, that it obey not my Voice, then I will repent of the Good wherewith I said I would benefit them.*

(5) Where a Commandment concerns Relations, though but one of them's named, the mutual Duties of all are included.

Eph. 6. 4. *And ye Fathers, provoke not your Children to Wrath, but bring them up in the Nurture and Admonition of the Lord.*

(6) We are bound according to our places, to assist one another in doing what's commanded, and avoiding what's forbidden; and to beware of being guilty of others Sins.

2 Cor. 1. 24. *But (we) are helpers of your joys.*

Lev. 19. 17. — *Thou shalt in any wise rebuke thy neighbour, and not suffer Sin upon him.*

Ephes. 5. 11. *And have no fellowship with the unfruitful works of Darknes, but rather reprove them.*

Quest. Which be they? The Ten Commandments?

Answ. The same which God spake in the Twentieth Chapter of Exodus, saying —

God first spake them audibly, *Exod. 20. 1, — 18. Deut. 5. 4, — 22.*

He afterwards wrote them in two Table of Stone, with his own finger.

Deut.

Deut. 5. 22. These words the Lord spake unto all your Assembly in the Mount, out of the midst of the fire, of the cloud, and of the thick darkness with a great Voice, and he added no more, and he wrote them in two Tables of stone, and delivered them unto me.

Exod. 31. 18. And he gave unto Moses, when he had made an end of Communing with him upon Mount Sinai, two Tables of Testimony, Tables of Stone, written with the finger of God.

Exod. 32. 15, 16. And Moses turned, and went down from the Mount, and the two Tables of the Testimony were in his hand: The Tables were written on both their sides; on the one side and on the other were they written. And the Tables were the work of God, and the writing was the writing of God, graven upon the Tables.

Signifying his impressing them on our hearts.

2 Cor. 3. 3. Forasmuch as ye are manifestly declared to be the Epistle of Christ, ministred by us, written not with Ink, but with the Spirit of the living God; not in Tables of stone, but in fleshy Tables of the heart.

Quest. Where? and when? Upon Mount Sinai, in the Wilderness, fifty days after their going out of Egypt.

Exod. 12. 2. This Month shall be unto you the beginning of Months: it shall be the first Month of the Year to you. Verse 18. In the first Month, on the fourteenth Day of the Month, ye shall eat, &c. Chap. 19. 1. In the third Month, when the Children of Israel were gone forth out of the Land of Egypt, the same day came they into the Wilderness of Sinai.

As, fifty days after our Saviour's Ascension, the Holy Ghost fell upon the Apostles for their Preaching the Gospel.

Acts 2. 1, — 5. And when the Day of Pentecost was fully come, &c.

Quest. What is the Preface of the Ten Commandments?

Answ. I am the Lord thy God, which brought thee out of the Land of Egypt, out of the House of Bondage.

The Reasons why we should keep them, are,

(1) His Sovereignty over us, [I am the Lord.]

Lev. 22. 31. *Therefore ye shall keep my Commandments, and do them, I am the Lord.*

Deut. 4. 39, 40. *Know therefore this day, and consider it in thine heart, that the Lord he is God in Heaven above, and upon the Earth beneath, there is none else. Thou shalt keep therefore his Statutes and his Commandments which I command thee this day.*

(2) His Relation to us [Thy God.] In such a manner as he is unto none others, by taking us into (Covenant) a special Relation unto himself.

Lev. 11. 45. *For I am the Lord that bringeth you up out of the Land of Egypt, to be your God; ye shall therefore be holy, for I am holy.*

Lev. 20. 26. *And ye shall be holy unto me; for I the Lord am holy, and have severed you from other people, that ye should be mine.*

Deut. 4. 1, 2, 6, 7, 8. *Ye shall not add unto the Word which I command you, neither shall you diminish ought from it, that you may keep the Commandments of the Lord your God, which I command you. — Keep therefore and do them, &c. for what Nation is there so great which hath God so nigh unto them as the Lord our God is in all things that we call upon him for.*

(3) His Redeeming us; or, what he hath done for us, [Which brought thee out of the Land of Egypt, out of the House of Bondage.] But us he hath brought and redeemed from a far greater Vassalage and Thralldom under Satan, Sin, liable to eternal Sufferings. Therefore,

Luke

Luke 1. 74, 75. — *That we being delivered out of the hands of our Enemies, might serve him without fear, in Holiness and Righteousness before him all the days of our Life.*

Quest. Which is the first Commandment?

Ans. *Thou shalt have none other Gods but me.*

Thou shalt] Used in every Commandment. Shewing, God speaks to all, and to all alike: to every one in particular, as if he named them by name.

Mark 13. 37. *And what I say unto you, I say unto all, Watch.*

Gal. 3. 10. — *Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.*

Have none other Gods but me.] Not that there's another God: but it enjoyns that we have,

(1) A God; in opposition to Atheism.

Psalm 14. 1. *The Fool hath said in his heart, there is no God.*

Eph. 2. 12. — *Without God in the World.*

(2) But One God; in opposition to Idols, or any thing some serve as if their God.

Rom. 1. 25. — *Worshipped and served the Creature more than the Creator, who is blessed for ever. Amen.*

Rom. 16. 18. *For they that are such, serve not our Lord Jesus Christ, but their own Belly.*

Phil. 3. 19. — *Whose God is their Belly.*

Col. 3. 5. — *And Covetousness, which is Idolatry.*

(3) The True God, and none other for our God.

Deut. 26. 17, 18. *Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his Statutes, and his Commandments, and his Judgments, and to hearken to his Voice, &c.*

Quest. Which is the Second Commandment?

Ans^w. Thou shalt not make to thy self any graven Image, nor the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth: Thou shalt not bow down to them nor worship them, for I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children unto the third and fourth Generation of them that hate me, and shew Mercy unto thousands in them that love me, and keep my Commandments.

Thou shalt not make to thy self any graven Image, nor the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth.] Here God particularly names all the Places, besides which there are none others.

Deut. 4. 16, — 20. *Lest ye corrupt your selves, and make you a graven Image, the Similitude of any Figure, the Likeness of Male or Female. The Likeness of any Beast that is on the Earth. The Likeness of any winged Fowl that flieth in the Air. The Likeness of any thing that creepeth on the Ground. The Likeness of any Fish that is in the Waters beneath the Earth. And lest thou lift up thine Eyes unto Heaven, and when thou seest the Sun, and the Moon, and the Stars, even all the Host of Heaven, should'st be driven to worship them, &c.*

This Commandment forbids the Forming or Worshipping any thing but the only True God; or the True God in, or before, or by any Image, Likeness, or Representation: who being infinite and invisible, is not to be represented by any visible thing.

1 Timothy 6. 16. *Whom no Man hath seen, nor can see.*

Deut. 4. 15. *Take ye therefore good heed unto your selves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire:*

Isa. 40. 18. To whom then will ye liken God? or what Likeness will ye compare unto him?

Rom. 1. 23. And changed the Glory of the uncorruptible God into an Image made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping things.

[Thou shalt not bow down to them, nor worship them.] Not give any Token or Gesture of Religious Worship in Body or Soul to them.

Lev. 26. 1. Ye shall make you no Idols nor graven Image, neither rear you up a standing Image, neither shall ye set up any Image of Stone in your Land, to bow down unto it: for I am the Lord your God.

Isa. 44. 16, 17. He burneth part thereof in the fire — And the Residue thereof he maketh a God, even his graven Image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, deliver me, for thou art my God.

Jer. 2. 27, 28, 29. Saying to a Stock, thou art my Father, and to a Stone, thou hast brought me forth, &c.

Quest. Why?

(1) His Sovereignty over [The Lord.]

2 Kings 17. 35, 36. With whom the Lord had made a Covenant, and charged them, saying, Ye shall not fear other Gods, nor bow your selves to them, nor serve them, nor sacrifice to them, but the Lord who brought you up out of the Land of Egypt, with great power, and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

(2) His Propriety in us [Thy God.]

Josh. 23. 7, 8. — Neither make mention of the name of their Gods, nor cause to swear by them, neither serve them, nor bow your selves unto them. But cleave unto the Lord your God, &c.

[Thy God.] So to alienate our hearts from him by Idolatry, is spiritual Adultery.

Deut.

Deut. 31. 16. — This People will rise up, and go a whoring after the Gods of the Strangers of the Land which they go to be amongst them, and will forsake me, and break my Covenant which I have made with them.

Jer. 3. 6, — 12 — And I saw when for all the Causes whereby back-sliding Israel committed Adultery, I had put her away, and given her a bill of Divorce; yet her treacherous Sister Judah feared not, but went and played the Harlot also. And it came to pass, through the lightness of her Whoredom, that she defiled the Land, and committed Adultery with Stones and with Stocks, &c.

(3) He is [a jealous God,] which notes his fervent Zeal for his own, and wrathful Indignation against all false Worship, as being spiritual Whoredom and Adultery, in his Spouse, who should be chaste, and cleave to him alone.

Exod. 34. 14, 15, 16. Thou shalt worship no other God; for the Lord, whose Name is Jealous, is a jealous God: lest thou make a Covenant with the Inhabitants of the Land, and they go a whoring after their Gods, and do Sacrifice unto their Gods, &c.

Ezek. 16. 31, — 40, — Wherefore, O Harlot, hear the Word of the Lord — because thy Filthiness was poured out, and thy Nakedness discovered through thy Whoredoms with thy Lovers, and with all the Idols of thy Abominations, &c.

(4) He will punish the Breakers of this Commandment in their Posterity, [Visiting the Sins of the Fathers upon the Children of them that hate him.]

Jer. 32. 18. — And recompensest the Iniquity of the Fathers into the bosom of their Children after them.

Hos. 2. 4. I will not have mercy upon her Children, for they be the Children of Whoredoms.

Unto the third and fourth Generation.] So long Parents may live to see their Posterity follow, and suffer for their Sins.

Job 42. 16. — And saw his Sons, and his Sons Sons, even four Generations.

But not if Children avoid their Fathers Sins?

Ezek. 18. 14, — 18. — If he beget a Son that seeth all his Fathers Sins which he hath done, and considereth, and doeth not such like; that hath not earen upon the Mountains, neither hath lift up his eyes to the Idols of Israel — he shall not die for the Iniquity of his Father, he shall surely live. Verse 19, 20. — The Soul that sinneth it shall die: the Son shall not bear the Iniquity of the Father, &c.

(5) He will bless those that keep it, in their Children (following their Parents Piety) in a far more abundant manner [And shew mercy unto thousands of them that love me, and keep my Commandments.]

Deut. 5. 29. O that there were such an heart in them, that they would fear me, and keep all my Commandments always, that it might be well with them, and with their Children for ever.

Deut. 7. 9. — The faithful God, which keepeth Covenant and Mercy with them that love him and keep his Commandments to a thousand Generations.

Rom. 11. 28. — They are beloved for the fathers sake.

Quest. Which is the third Commandment?

Ans. Thou shalt not take the Name of the Lord thy God in vain.

Either by

(1) Hypocritical Attendance on him in his Worship.

Mat. 15. 7, 8, 9. Ye Hypocrites, well did Esaias prophesie of you, saying, This People draweth nigh unto me with their mouth, and honoureth me with their lips, when their heart is far from me, &c.

Mat.

Mat. 23: 14. — *Hypocrites — for a pretence make long Prayer, &c.*

Or,

(2) Living unanswerable to our Profession.

Ezek. 33. 31, 32. *They come unto thee as the People cometh, and they sit before thee as my People, and they hear thy words, but they will not do them, &c.*

2 Tim. 3. 5. *Having a form of Godliness, but denying the power thereof.*

Rev. 2. 9. — *I know the Blasphemy of them which say they are Jews, and are not, but are the Synagogue of Satan.*

(3) Speaking against him, or ascribing any thing to him unworthy of him.

2 Kings 19. 22. *Whom hast thou reproached and blasphemed? Against whom hast thou exalted thy Voice, and lifted up thine eyes on high? even against the holy one of Israel.*

(4) Mentioning his Name slightly upon impertinent, trivial Occasions in ordinary Discourse.

Deut. 28. 58. — *Fear this glorious and fearful name, the Lord thy God.*

Psal. 111. 9. — *Holy and reverend is his name.*

(5) Cursing our selves, or others.

1 Sam. 17. 43. *And the Philistine cursed David by his Gods.*

Lev. 24. 11. *And the Israelitish Woman's Son blasphemed the Name of the Lord, and cursed—V. 14. Bring forth him that hath cursed without the Camp, and let all that heard him lay their hands upon his Head, and let the Congregation stone him.*

Jam. 3. 10. *Out of the same Mouth proceedeth Blessing and Cursing; my Brethren, these things ought not so to be.*

(6.) Swearing.

Not before a Magistrate when called.

Heb.

Heb. 6. 13—God swore by himself. V. 16—An Oath for Confirmation is to them an end of all Strife.

Jer. 4. 2. Thou shalt swear, the Lord liveth, in Truth, in Judgment, and in Righteousness.

But,

(1.) In Common Discourse.

Mat. 5. 34—38. But I say unto you, Swear not at all, &c.

Jam. 5. 12. But above all things, my Brethren, swear not, &c.

(2.) Falsly; i. e. For-swearing our selves, Perjury, breaking our Oaths lawfully taken.

Lev. 5. 4—Or if a Soul swear, pronouncing with his Lips to do Evil, or to do good, whatsoever it be that a Man shall pronounce with an Oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. V. 5—11. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing. And he shall bring his Trespass-Offering unto the Lord for his Sin which he hath sinned, &c.

Lev. 19. 12. And ye shall not swear by my Name falsly. Neither shalt thou prophane the Name of thy God: I am the Lord.

Psal. 15. 1, 4, 5. Lord who shall abide in thy Tabernacle? Who shall dwell in thy Holy Hill?—He that sweareth to his own hurt, and changeth not.—He that doth these things shall never be moved.

Jer. 7. 9, 10. Will ye—swear falsly—And come and stand before me in this House? &c.

Ezek. 17. 11—22.—Behold the King of Babylon is come to Jerusalem, and hath taken the King thereof, and the Princes thereof, and led them with him to Babylon; and hath taken of the King's Seed, and made a Covenant with him, and hath taken an Oath of him—but he rebelled against him, in sending his Ambassadors into Egypt,
that

that they might give him Horses and much People. Shall he prosper? Shall he escape thus doth such things? Or shall he break the Covenant, and be delivered? As I live, saith the Lord God, surely in the Place where the King dwelleth that made him King, whose Oath he despised, and whose Covenant he brake, even with him in the midst of Babylon he shall die.—Seeing he despised the Oath, by breaking the Covenant (when so, he had given his hand) and hath done all these things, he shall not escape. Therefore, thus saith the Lord, As I live, surely mine Oath that he hath despised, and my Covenant that he hath broken, even it will I recompence upon his own head, &c.

For the Lord will not hold him guiltless, that taketh his Name in vain.] Will look upon him, and deal with him as hainously guilty, and punish him accordingly.

Mal. 1: 11, 14—For I am a great King, saith the Lord of Hosts, and my Name is dreadful among the Heavens.

Mal. 3. 5. And I will come near to you to Judgment, and I will be a swift Witness against—false Swearers,—that fear not me, saith the Lord of Hosts. V. 6. For I am the Lord, I change not, &c.

Quest. Which is the Fourth Commandment?

Ans. Remember that thou keep Holy the Sabbath-Day. Six Days shalt thou labour, and do all that thou hast to do. But the Seventh Day is the Sabbath of the Lord thy God: In it thou shalt do no manner of Work, Thou, and thy Son, and thy Daughter, thy Man-Servant, and thy Maid-Servant, thy Cattel, and the Stranger that is within thy Gates: For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day. Wherefore the Lord blessed the Seventh Day, and hallowed it.

Remember.]

Remember.] Before-hand dispatching our Six Days Business, that nothing may disturb, or hinder our keeping it, in attendance upon God's Service.

Exod. 16. 22—31.—To morrow is the rest of the Holy Sabbath unto the Lord, bake that which you will bake to day, and seeth that you will seeth, and that which remaineth over, lay up for you to be kept until the Morning, &c.

Luke 23. 54. And that day was the Preparation, and the Sabbath drew on.

That thou keep Holy the Sabbath Day] or Day of rest. One Day in Seven. In the Beginning, the last Day of the Week, because God on it rested from the Work of Creation.

Gen. 2. 3. And God blessed the Seventh Day, and sanctified it; because that in it he had rested from all his Work, which God created and made.

But, from Christ's Resurrection, The First Day; because he on it rested from the Suffering-Work of Man's Redemption, which we are more nearly concerned to remember and commemorate.

Heb. 4. 10. For he that is entered into his rest, he also hath ceased from his own Works, as God did from his.

The Sabbath is commanded to be kept on account of the Deliverance of Israel out of Egypt, which typified our greater Deliverance by Christ.

Deut. 5. 15. And remember that thou wast a Servant in the Land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out Arm; therefore the Lord thy God commanded thee to keep the Sabbath-day.

It's styled, The Lord's Day, Rev. 1. 10.

And, The Day which the Lord hath made.

Acts 4. 10, 11.—Jesus whom ye crucified, whom God raised from the Dead.—This is the Stone which was set at naught

naught of you Builders, which is become the Head of the Corner. Compared with

Psal. 118. 22, 23, 24. The Stone which the Builders refused, is become the Head-stone of the Corner. This is the Lord's doing, it is marvellous in our Eyes. This is the Day which the Lord hath made, we will rejoice and be glad in it.

Christ was Lord of the Sabbath.

Mark 2. 28. The Son of Man is Lord also of the Sabbath.

Luke 6. 5. The Son of Man is Lord also of the Sabbath.

So, might alter it. By his Rising on this Day.

Mat. 28. 1, 6.—As it began to draw towards the first day of the Week—He is not here, for he is risen.

Luke 24. 1, 6. Upon the first day of the Week very early in the Morning—He is not here, but is risen.

Appearing to his Disciples.

John 20. 19. Then the same Day at Evening, being the first Day of the Week, when the Doors were shut where the Disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. V. 26. And after eight Days again his Disciples were within, and Thomas with them: Then came Jesus, the Doors being shut, and stood in the midst, &c.

Sending down the Holy Ghost upon Them.

Acts 2. 1, 2, 3, 4. And when the Day of Pentecost was fully come, &c.

Their constant Practice afterwards, to meet on this Day.

Acts 20. 7. Upon the first Day of the Week, when the Disciples came together to break Bread, Paul preached unto them.

1 Cor. 16. 1, 2.—Upon the First Day of the Week, &c.

Quest.

Quest. Who must keep it? All Persons, both Superiours [Thou] and Inferiours, Thy Son and thy Daughter, thy Man-Servant, and thy Maid-Servant; &c.] Thou, and all under thy Charge.

Dent. 5. 12, 14. Keep the Sabbath-day to sanctifie it, as the Lord thy God hath commanded thee—But the Seventh Day is the Sabbath of the Lord thy God: In it thou shalt not do any Work, thou, nor thy Son, nor, &c.

Quest. Why?

The Equity and Reasonableness of it, God allowing us Six Days of Seven for our own warrantable Employment. [Six Days shalt thou labour, and do all that thou hast to do.]

Dent. 5. 13. Six Days thou shalt labour, and do all thy Work,

His special Propriety in it. [But the Seventh Day is the Sabbath of the Lord thy God.]

Lev. 19. 30. Ye shall keep my Sabbaths, &c.

Lev. 23. 3. Six Days shall Work be done, but the Seventh Day is the Sabbath of Rest, an Holy Convocation: Ye shall do no Work therein; it is the Sabbath of the Lord in all your Dwellings.

Rom. 9. 29. Jam. 5. 4.—The Lord of Sabbath.

His commanding it. [In it thou shalt do no manner of Work.]

Exod. 34. 21. Six Days thou shalt work, but on the Seventh Day thou shalt rest: In Earing time, and in Harvest thou shalt rest.

Exod. 35. 2. Six Days shall Work be done; but on the Seventh Day there shall be to you an Holy Day, a Sabbath of Rest to the Lord: Whosoever doth Work therein shall be put to Death.

His own Example. [He rested the Seventh Day.]

Heb. 4. 4. For he spake in a certain Place of the Seventh Day on this wise: And God did rest the Seventh Day from all his Works. So should we from ours, except of Necessity and Mercy.

Mat. 12. 10, — 14. And behold there was a Man which had his hand withered: And they asked him, saying, Is it lawful to heal on the Sabbath-Days? that they might accuse him. And he said unto them, What Man shall there be among you, that shall have one Sheep, and if it fall into a Pit on the Sabbath-Day, will he not lay hold on it, and lift it out? How much then is a Man better than a Sheep? Wherefore, it is lawful to do well on the Sabbath-Days, &c.

Luke 13. 14—17. And the Ruler of the Synagogue answered with Indignation, because that Jesus had healed on the Sabbath-Day; and said unto the People, There are Six Days in which Men ought to work: In them therefore come and be healed, and not on the Sabbath-day. The Lord then answered him, and said, Thou Hypocrite, doth not each one of you, on the Sabbath, loose his Ox or his Ass from the Stall, and lead him away to watering? And ought not this Woman, being a Daughter of Abraham, whom Satan hath bound, lo these eighteen Years, be loosed from this Bond on the Sabbath-day?

His sanctifying, setting it a-part from common to his own Use and Service. [The Lord blessed the Seventh Day, and hallowed it.] And blessing those that keep it.

Isai. 56. 2,—8. Blessed is the Man that doth this, and the Son of Man that layeth hold on it; that keepeth the Sabbath from polluting it, &c.

If. 58. 13, 14. If thou turn away thy Foot from the Sabbath, from doing thy Pleasure on my Holy Day, and call the Sabbath a Delight, the Holy of the Lord, Honourable, and shalt honour him, not doing thine own Ways, nor finding thine own Pleasure, nor speaking thine own Words. Then shalt thou delight thy self in the Lord, and I will cause thee to ride upon the High Places of the Earth, and feed thee with the Heritage of Jacob thy Father, &c.

Jer. 17. 24, 25, 26. — If ye diligently hearken unto me, saith the Lord, to bring in no Burden through the Gates of this City on the Sabbath-day, to do no work therein; then shall there come into the Gates of this City, Kings and Princes sitting upon the Throne of David, &c.

Also Threatning, punishing the Breakers of it.

Numb. 15. 32, — 37. — They found a Man that gathered Sticks upon the Sabbath-day — And the Lord said, the Man shall be surely put to Death — And they stoned him with Stones, and he died, as the Lord commanded Moses.

Neh. 13. 15 — 23. — What evil thing is this that ye do, and profane the Sabbath-day? Did not your Fathers thus, and did not our God bring all this Evil upon us, and upon this City? For ye bring more Wrath upon Israel by profaning the Sabbath, &c.

Jer. 17. 27. But if you will not hearken unto me to hallow the Sabbath-day, and not to bear a Burden, even entering in at the Gates of Jerusalem on the Sabbath-day; then will I kindle a Fire in the Gates thereof, and it shall devour the Palaces of Jerusalem, and it shall not be quenched.

We plead its Divine Authority, by our praying, Lord have Mercy on us, (for our Breaches of it) and (for the future) incline our hearts to keep this Law.

1 King. 8. 57, 58. The Lord our God be with us as he was with our Fathers, let him not leave us, nor forsake us: That he may incline our hearts unto him, to walk in all his Ways, and to keep his Commandments, and his Statutes, and his Judgments, which he commanded our Fathers.

Psal. 119. 36. Incline my heart unto thy Testimonies.

Together with the Command of our Rulers in Church and State.

Heb. 13. 17. Obey them that have the Rule over you, and submit your selves, for they watch for your Souls, &c.

1 Pet. 2. 13, 14. *Submit your selves to every Ordinance of Man for the Lord's sake; whether it be to the King as supreme, or unto Governours, &c.*

Quest. Which is the Fifth Commandment?

Answ. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

Honour thy Father and thy Mother.] All those that God hath set over us, are Fathers: As, Kings and Queens.

Isai. 49. 23. Kings shall be thy Nursing-Fathers, and their Queens thy Nursing-Mothers.

Magistrates. Job 29. 16. *I was a Father to the Poor, and the Cause which I knew not, I searched out.*

Ministers. 2 Kings 2. 12. *And Elisha saw it, and he cried, My Father, &c.*

1 Cor. 4. 15. *For though you have ten thousand Instructors in Christ, yet have ye not many Fathers; for in Christ Jesus I have begotten you through the Gospel.*

Masters. 2 King. 5. 13. *And his Servants came near, and spake unto him, and said, My Father.*

Our Natural Parents. [Honour thy Father and thy Mother.] The Duty we owe promiscuously and indifferently to both of them. Therefore in another Place [Mother] is put first.

Lev. 19. 3. *Ye shall fear every Man his Mother and his Father.*

We must honour Them. By

Reverent Respects and Behaviour.

Prov. 23. 22. *Hearken unto thy Father that begat thee, and despise not thy Mother when she is old.*

1 King. 2. 19. — *And the King rose up to meet her, and bowed himself unto her, and sat down on his Throne, and caused a Seat to be set for the King's Mother, and she sat on his Right Hand.*

Prov. 31. 28. *Her Children arise up, and call her blessed.*

Chearful Subjection and Obedience.

Prov. 1. 8. *My Son, hear the Instruction of thy Father, and forsake not the Law of thy Mother; and*
6. 20.

Eph. 6. 1. *Children, obey your Parents in the Lord, for this is right.*

Col. 3. 20. *Children, obey your Parents in all things: For this is well-pleasing unto the Lord.*

Luke 2. 51. *And he (Jesus) went down with them (his Parents) and came to Nazareth, and was subject unto them.*

Meekly bearing their Corrections.

Heb. 12. 9. — *We have had Fathers of our Flesh which corrected us, and we gave them Reverence.*

Not wasting of their Substance.

Prov. 19. 26. *He that wasteth his Father, and chaseth away his Mother, is a Son that causeth shame, and bringeth Reproach.*

Prov. 28. 24. *Who so robbeth his Father or his Mother, and saith it is no Transgression, the same is the Companion of a Destroyer.*

Taking their Advice in all great Affairs.

Exod. 18. 24. — *Moses hearkened to the Voice of his Father-in-Law, and did all that he had said.*

Especially, as to Marriage.

Gen. 21. 21. *His Mother took him a Wife, &c.*

Gen. 24. 4. *But thou shalt go unto my Country, and to my Kindred, and take a Wife unto my Son Isaac.*

Jud. 14. 2. *And he came up, and told his Father and his Mother, and said, I have seen a Woman in Timnath, of the Daughters of the Philistines. Now therefore get her for me to Wife.*

That thy Days may be long in the Land which the Lord thy God giveth thee.] It tends to the

Prosperity, and Lengthning our Lives; and entitles us to Heaven, of which the Land here promised was a Type. This is the *First Commandment* (of the First Table) with Promise in the Old Testament, and not cancell'd, but confirmed in the New.

Eph. 6. 2, 3. Honour thy Father and Mother (which is the first Commandment with Promise) that it may be well with thee, and thou mayest live long on the Earth.

Whereas, the Breach of it may cause God to cut us short.

Exod. 21. 15. He that smiteth his Father or his Mother, shall be surely put to Death.

Deut. 27. 16. Cursed is he that setteth light by his Father or his Mother.

Prov. 30. 17. The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.

Quest. Which is the Sixth Commandment?

Ans. Thou shalt do no Murder.] Forbids not

(1.) The Magistrates executing Justice.

Gen. 9. 6. Who so sheddeth Man's Blood, by Man shall his Blood be shed.

Numb. 35. 20, 21. — He that smiteth him shall surely be put to Death; for he is a Murderer.

(2.) Necessary defending our selves against Thieves and Murderers.

Exod. 22. 2. If a Thief be found breaking up, and be smitten that he die, there shall no Blood be shed for him.

Luke 22. 36. — But now. — He that hath no Sword, let him sell his Garment, and buy one.

But it forbids laying violent Hands,

(1.) On our selves. As we find some in Extremity tempted to do.

Job 7. 15. So that my Soul chuseth Strangling and Death rather than my Life.

Acts 16. 27. — He drew out his Sword, and would have killed himself, &c.

Wickedly done.

1 Sam. 31. 4, 5. — Saul took a Sword, and fell upon it. And when his Armour-bearer saw that Saul was dead, he fell likewise upon his Sword, and died with him.

2 Sam. 17. 23. Abinobphel hanged himself, and died.

Mat. 27. 5. And he (i.e. Judas) cast down the Pieces of Silver in the Temple; and departed, and went and hanged himself.

(2.) On others. As Cain did.

Gen. 4. 8. — Cain rose up against Abel his Brother, and slew him. Why so?

1 Joh. 3. 12. Not as Cain, who was of that wicked one, and slew his Brother: And wherefore slew he him? Because his own Works were evil, and his Brother's righteous.

Numb. 35. 31, &c. Ye shall take no satisfaction for the Life of a Murderer, which is guilty of Death; but he shall be surely put to Death, &c.

It requires all lawful Endeavour to preserve our own and others Lives and Safety. As

(1.) Avoiding all unnecessary Dangers.

Mat. 2. 13, 14. — Behold the Angel of the Lord appeared unto Joseph in a Dream; saying, Arise, and take the young Child, and his Mother, and flee into Egypt, and be thou there until I bring thee Word; for Herod will seek the young Child to destroy him.

Mat. 10. 23. But when they persecute you in this City, flee ye into another.

Joh. 8. 59. Then took they up Stones to cast at him, but Jesus hid himself, and went out of the Temple, going through the midst of them, and so passed by.

Gen. 33. 8. — And he said, these are to find Grace in the sight of my Lord.

(2) Avoiding whatsoever weakens Body or Mind.

Luke 21. 34. Take heed to your selves, lest at any time your hearts be overcharged with Surfeiting and Drunkenness, and Cares of this Life, and so that day come upon you unawares.

Prov. 14. 30. A sound heart is the life of the flesh, but Envy the Rottenness of the Bones.

Prov. 17. 22. A merry heart doth good like a Medicine, but a broken Spirit drieth the Bones.

2 Cor. 7. 10. — The sorrow of the World worketh death.

(3) Using all necessary means, as Food, Physick, Labour, Sleep, &c. for preserving our Lives.

Eph. 5. 29. For no man ever yet hated his own flesh, but nourisheth, and cherisheth it.

Eccl. 10. 17. — Eat in due season, for Strength, and not for Drunkenness.

Eccl. 5. 12. The sleep of a labouring man is sweet.

John 11. 12. — Lord, if he sleep he shall do well.

Mat. 9. 12. — They that be whole need not a Physician, but they that are sick.

(4) Saving such as are in danger of perishing.

Job 31. 19. If I have seen any perish for want of Cloathing, or any poor without Covering.

Prov. 31. 8, 9. Open thy mouth for the dumb, in the Cause of all such as are appointed to destruction, &c.

Mark 3. 4. — Is it lawful to do good on the Sabbath-day, or to do evil? to save life, or to kill?

Quest. Which is the Seventh Commandment?

Answ. Thou shalt not commit Adultery.

Which requires the preservation of our own and others Chastity, in

(1) Heart

Mat. 5. 28. Whosoever looketh on a Woman, to lust after her, hath committed Adultery with her already in his heart.

(2) Speech.

(2) Speech.

Eph. 4. 29. Let no corrupt Communication proceed out of your mouth.

Eph. 5. 4. Neither Filthiness, nor foolish Talking, nor Jestings, which are not convenient.

(3) Looks.

Job 31. 1. I have made a Covenant with mine eyes, why then should I think upon a Maid?

2 Pet. 2. 14. Having eyes full of Adultery, and that cannot cease from Sin.

(4) Apparel, and Behaviour.

Prov. 7. 10. And behold, there met him a Woman with the Attire of an Harlot.

Isa. 3. 16, &c. Because the Daughters of Zion are haughty, and walk with stretched forth Necks, and wanton Eyes, walking and mincing as they go, and making a tinkling with their Feet, &c.

1 Tim. 2. 9, 10. In like manner also, that Women adorn themselves in modest Apparel, with Shamefacedness and Sobriety; not with broidered Hair, or Gold, or Pearls, or costly Array; but (which becometh Women professing Godliness) with good Works.

(5) Action.

Ephes. 5. 3. But Fornication, and all Uncleanness — Let it not be once named amongst you, as becometh Saints.

We find this Sin punished, in the

(1) Name.

2 Sam. 13. 12, 13. — No such thing ought to be done in Israel; do not thou this folly. And I, whither shall I cause my shame to go? And as for thee, thou shalt be as one of the Fools in Israel.

Prov. 6. 33. A wound, and dishonour shall he get; and his Reproach shall not be wiped away.

(2) Estate.

Prov. 6. 26. For by means of a whorish Woman, a Man is brought to a piece of Bread.

Prov.

Prov. 5. 10. *Lest Strangers be filled with thy Wealth, and thy Labours be in the House of a Stranger.*

(3) Body.

Prov. 5. 11. *And thou mourn at the last, when thy flesh and thy body are consumed.*

Prov. 6. 26. — *And the Adulteress will hunt for the precious Life.*

Prov. 7. 22. *He goeth after her straightway, as an Ox goeth to the slaughter, &c.*

(4) Soul.

Prov. 2. 16. — 20. *For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life.*

Prov. 6. 32. *But whoso committeth Adultery with a Woman, lacketh Understanding; he that doth it, destroyeth his own Soul.*

Prov. 7. 25, — 28. — *She hath cast down many wounded, yea many strong men have been slain by her. Her house is the way to Hell, going down to the Chambers of death.*

Eph. 5. 5, 6. — *No Whoremonger nor unclean person — hath any Inheritance in the Kingdom of Christ, and of God. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the Children of Disobedience.*

Col. 3. 5, 6. — *Fornication, Uncleanness, inordinate Affection, evil Concupiscence, — for which things sake the wrath of God cometh on the Children of Disobedience.*

Rev. 22. 15. *For without are Dogs, and Sorcerers, and Whoremongers.*

Quest. Which is the Eighth Commandment?

Ans. *Thou shalt not Steal.* Forbids all unjust ways of getting; as,

(1) Denying what's due.

Jam. 5. 4. *Behold the hire of the Labourers which have reaped down your Fields, which is of you kept back by fraud, crieth, &c.*

(2) Un-

(2) Unfaithfulness to our Trust.

Luke 16. 1. — There was a certain rich man which had a Steward; and the same was accused unto him that he had wasted his Goods.

1 Cor. 4. 2. — It is required in Stewards, that a man be found faithful.

(3) Detaining what was unjustly, or by oversight, got.

Gen. 43. 12. — Peradventure it was an Oversight. Verse 19, 20, 21, — We have brought it again in our hands, and other money have we brought down in our hands to buy feed; we cannot tell who put our money in our Sacks.

Lev. 6. 4. — He shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found.

Luke 19. 8. — Behold Lord — If I have taken any thing from any man by false Accusation, I restore him fourfold.

(4) Oppression, Circumvention, Deceit in our Places and Dealings.

Lev. 25. 14. If thou sell ought unto thy Neighbour, or buyest ought of thy Neighbours hands, ye shall not oppress one another.

1 Sam. 12. 3, 4, 5. Behold, here I am, witness against me before the Lord and before his Anointed, whose Oxen have I taken? or whose Ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe, to blind mine eyes therewith? &c.

Prov. 22. 22, 23. Rob not the poor because he is poor, neither oppress the afflicted in the gate, &c.

Deut. 25. 13, 14, 15, 16. Thou shalt not have in thy bags divers weights, a great and a small; thou shalt not have in thine house divers measures, a great and a small;

small ; but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have, &c.

Prov. 11. 1. *A false balance is abomination to the Lord, but a just weight is his delight.*

Prov. 20. 10. *Divers weights and divers measures, both of them are alike abomination to the Lord.*

Mic. 6. 10, 11. *Are there yet the treasures of Wickedness in the house of the wicked, and the scant measure which is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights?*

(5) Downright Theft.

John 12. 6. *This he said, not that he cared for the poor, but because he was a Thief, &c.*

We find them in Companies, as Highway-men.

Judg. 9. 25. — *And they robbed all that came along that way by them.*

Prov. 1. 10, 11, — 20. *Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause, let us swallow them up alive as the grave, and whole as those that go down into the pit. We shall find all precious substance, we shall fill our houses with spoil. Cast in thy lot among us, let us all have one purse.*

Quest. Which is the Ninth Commandment?

Ans. Thou shalt not bear false Witness against thy Neighbour.

Enjoins us to stand up for, maintain, preserve our Neighbours good name ; by

(1) Covering their faults.

Prov. 10. 12. — *Love covereth all Sins.*

Prov. 17. 9. *He that covereth a Transgression seeketh love, &c.*

1 Pet. 4. 8. — *Charity shall cover the multitude of Sins.*

(2) Speaking well of them.

1 Sam. 19. 4, 5. *And Jonathan spake good of David unto Saul, &c.*

1 Sam.

1 Sam. 22. 14. — And who is so faithful among all thy Servants, as David? &c.

Luke 23. 39, 40, 41. — And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss.

Forbids

(1) All rash censuring others.

Mat. 7. 1. Judge not, that ye be not judged.

Acts 28. 3, 4. — No doubt this man is a murderer, whom though he hath escaped the sea, yet Vengeance suffereth not to live.

(2) Raising or encouraging ill Reports against him.

Lev. 19. 16. Thou shalt not go up and down as a Tale-bearer among thy people, &c.

Psal. 15. 1, 2, 3. Lord — who shall dwell in thy holy hill? — He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a Reproach against his neighbour.

1 Tim. 5. 13. Wandring about from house to house, and not only idle, but Tatlers also, and Busie-bodies, speaking things which they ought not.

(3) Bearing false Witness.

1 Kings 21. 9, 10. — Set two men, sons of Belial, before him, to bear witness against him, saying, thou didst blaspheme God and the King.

Mat. 26. 59, 60, 61. — At the last came two false witnesses, and said, I am able to destroy the Temple of God, and to build it in three days.

Exod. 23. 1, 2. Thou shalt not raise a false Report. Put not thine hand with the wicked to be an unrighteous witness, &c.

Prov. 6. 16, — 20. These six things the Lord hates, yea seven are an Abomination unto him — A false witness that speaketh lyes.

Prov.

Prov. 19. 5. *A false witness shall not be unpunished.*

Quest. Which is the Tenth Commandment?

Ans. Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Enjoyns

(1) Full Contentment with our own present Condition.

Job 1. 21. *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.*

1 Tim. 6. 8. *Having Food and Raiment, let us be therewith content.*

Heb. 13. 5. *Let your Conversation be without Covetousness, and be content with such things as ye have.*

(2) The restraining all sinful Desires.

Col. 3. 5, 6. *Mortifie therefore your Members which are upon the Earth, Fornication, Uncleanness, inordinate Affection, evil Concupiscence, and Covetousness, which is Idolatry, &c.*

Forbids

(1) Envyng others Welfare.

Psal. 112. 9, 10. — *His horn shall be exalted with honour. The wicked shall see it, and be grieved, he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.*

Mat. 20. 8, — 16. — *These last have wrought but one hour, and thou hast made them equal to us, which have borne the burden and heat of the day. — Is thine eye evil, because I am good?*

(2) Coveting what's anothers; though they have what we are without, or theirs better than ours. Not covet thy Neighbours [House] put before the [Wife] as first in order erected, provided, before the Wife can live in it. But the [Wife] first in esteem, and in another place put before the House.

Deut.

Deut. 5. 21. Neither shalt thou desire thy Neighbours Wife, neither shalt thou covet thy Neighbours House, his Field, or his Maid-servant, or his Mand-Servant, his Ox, or his Ass, or any thing that is thy Neighbours.

Quest. What do you chiefly learn by these Commandments?

Ans. I learn two things, my Duty towards God, and my Duty towards my Neighbour.

Your Duty towards God, is contained in the First Table. Which shews us who is to be worshipped for the True God; in what manner; how we are to use his Name; and, a set time for his publick Worship.

Your Duty towards your Neighbour, is contained in the Second Table. Which respects our own and Neighbours Honour and Dignity, Life, Chastity, Wealth, good Name, and Desires.

Both are a Summary of the whole Law, expounded by the Prophets and Apostles. The Sum of both is Love.

Mat. 22. 35, — 41. — Master, which is the great Commandment in the Law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first (Table) and great Commandment. And the second (Table) is like unto it, Thou shalt love thy neighbour as thy self. On these two Commandments hang all the Law and the Prophets.

Rom. 13. 8. — He that loveth another, hath fulfilled the Law. Verse 10. Love worketh no ill to his Neighbour; therefore Love is the fulfilling of the Law.

1 Cor. 13. 4, — 8. Charity suffereth long, and is kind; Charity envireth not, Charity vaunteth not in self; is not puffed up, doth not behave in self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in Iniquity, but rejoiceth in the Truth; bear-

eth

eth all things, believeth all things; hopeth all things, endureth all things.

Quest. What is your Duty towards God?

Ans. My Duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Quest. Whom (do you say) you must Believe in?

2 Chron. 20. 20. — Believe in the Lord your God, so shall you be established.

Isa. 7. 9. — If you will not believe, surely ye shall not be established.

Quest. Whom must you only fear?

Luke 12. 4, 5. — Be not afraid of them that kill the Body, and after that have no more that they can do: but I will forewarn you whom ye shall fear. Fear him, which after he hath killed, hath power to cast into Hell; yea I say unto you, fear him.

Prov. 23. 17. — But be thou in the fear of the Lord all the day long.

Quest. Whom must you only love with all your heart, &c.

Deut. 6. 5. Thou shalt love the Lord thy God with all thine Heart, and with all thy Soul, and with all thy Might.

Luke 10. 27. — Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.

Quest. Whom must you only Worship?

Mat. 4. 10. — Thou shalt worship the Lord thy God, and him only shalt thou serve.

Quest.

Quest. To whom must you give thanks for all your mercies?

Eph. 5. 20. *Giving thanks always for all things unto God.*

Heb. 13. 15. *By him therefore let us offer the sacrifice of Praise to God continually, that is, the fruit of our lips, giving thanks to his name.*

Quest. In whom must you put your whole trust in all your Straights and Dangers?

Isa. 26. 4. *Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.*

Isa. 12. 2. *Behold, God is my Salvation, I will trust and not be afraid, for the Lord Jehovah is my strength, and my song, he also is become my salvation.*

Psal. 56. 3, 4. *What time I am afraid I will trust in thee — In God I have put my trust, I will not fear what flesh can do to me.*

Psal. 62. 5, — 9. *Trust in him at all times, &c.*

Psal. 115. 11. *Ye that fear the Lord, trust in the Lord, he is their help and their shield.*

Quest. Whom must you call upon for Relief and Assistance?

2 Sam. 22. 7. *In my distress I called upon the Lord; &c.*

Psal. 50. 15. — *Call upon me in the day of trouble, I will deliver thee, &c.*

Psal. 55. 16. *As for me, I will call upon God, and the Lord shall save me.* And 86. 7. *In the day of my trouble I will call upon thee, for thou wilt answer me.*

Quest. Whose Name and Word must you Honour?

Psal. 26. 8. *Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.*

Psal. 29. 2. *Give unto the Lord the glory due unto his name, &c.*

Psal. 138. 2. I will worship towards thy holy Temple, and praise thy name for thy loving kindness and for thy truth, for thou hast magnified thy word above all thy name.

Psal. 119. 161. — My heart standeth in awe of thy word.

Quest. How long must you truly serve him?

Psal. 119. 112. I have inclined mine heart to perform thy Statutes always, even unto the end.

Luke 9. 62. No man having put his hand to the plow, and looking back, is fit for the Kingdom of God.

Quest. What is your Duty towards your Neighbour?

Ans. My Duty towards my Neighbour, is to love him as my self, and to do to all Men, as I would they should do unto me. To love, honour, and succour my Father and Mother. To honour and obey the King, and all that are put in Authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastors, and Masters. To order my self lowly and reverently to all my Betters. To hurt no body by word or deed. To be true and just in all my dealings. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and flandering. To keep my Body in Temperance, Sobriety, and Chastity. Not to covet nor desire other Men's Goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

Quest. Who is our Neighbour? Why, every Man: Particularly, All that stand in need of our help. We find the same Question answered, Luke 10. 29, — 38. — Who is my Neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and

and fell among Thieves, which stripped him of his Raiment, and wounded him, and departed, leaving him half dead; &c. — Which now of these three thinkest thou was Neighbour unto him that fell among the Thieves? And he said, he that shewed mercy to him, (though the only Stranger.)

Quest. How must you love your Neighbour?

Lev. 19. 18. — Thou shalt love thy Neighbour as thy self.

Rom. 13. 9. — Thou shalt love thy Neighbour as thy self.

Jam. 2. 8. — Thou shalt love thy Neighbour as thy self.

Quest. How must you Do to all Men?

Mat. 7. 12. All things whatsoever ye would that Men should do to you, do ye even so to them; for this is the Law and the Prophets.

Luke 6. 31. As ye would that Men should do to you, do ye also to them likewise.

Quest. Whom must you love, honour, and succour?

Gen. 47. 12. Joseph nourished his Father.

Ruth 4. 15. He shall be unto thee a Restorer of thy life, and a Nourisher of thine old age.

Mat. 15. 4, 5, 6. God commanded, saying, Honour thy Father and Mother; and he that curseth Father or Mother, let him die the Death; but ye say, Whosoever shall say to his Father or his Mother, it is a gift by whatsoever thou mightest be profited by me, and honour not his Father or his Mother, he shall be free. Thus have ye made the Commandment of God of none effect by your Tradition.

1 Tim. 5. 4. — Let them learn first to shew Piety at home, and to requite their Parents; for that is good and acceptable before God.

Thus our Saviour recommends his Mother to St. John's Care.

John 19. 26, 27. — And from that hour, that Disciple took her unto his own home.

Quest. Whom must you Honour and Obey?

Rom. 11. 1, — 8. Let every Soul be subject unto the Higher Powers, &c.

Tit. 3. 1. Put them in mind to be subject to Principalities and Powers, to obey Magistrates.

1 Pet. 2. 13, 14. Submit your selves to every Ordinance of Man for the Lord's sake; whether it be to the King as supreme; or unto Governours, as unto them that are sent by him, &c.

Quest. Must you not Submit your self to all your Governours, Teachers, Spiritual Pastors?

Heb. 13. 17. Obey them that have the Rule over you, and submit your selves, &c.

1 Thess. 5. 12, 13. We beseech you Brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly for their works sake.

1 Tim. 5. 17. Let the Elders that rule well be counted worthy of double honour, especially they who labour in the Word and Doctrine.

Quest. Must you not Submit your self to all your Masters?

Mal. 1. 6. A son honoureth his father, and a servant his master.

Eph. 6. 5, 6, 7, 8. Servants, be obedient to them that are your masters, according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ, not with eye service as men-pleasers, but as the servants of Christ, doing the will of God from the heart: with good will, doing service as to the Lord, and not to men: knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.

Col. 3. 22, 23, 24. Servants, obey in all things your Masters according to the flesh, not with eye-service as men-pleasers, but in singleness of heart, fearing God. And what-

whatsoever ye do, do it heartily, as to the Lord, and not unto Men, knowing that of the Lord ye shall receive the reward of the Inheritance; for ye serve the Lord Christ.

Tit. 2. 9, 10. Exhort Servants to be obedient unto their own Masters, and to please them well in all things, not answering again; not purloining, but shewing all good fidelity, that they may adorn the Doctrine of God our Saviour in all things.

2 Pet. 2. 18, &c. Servants, be subject to your Masters with all fear; not only to the good and gentle, but also to the froward; for this is thank-worthy, if a Man for Conscience towards God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God, &c.

Eminent Instances you have,

Gen. 31. 6. Ye know that with all my power I have served your Father. Verse 38, — 43. This twenty years have I been with thee, thy Ewes and thy She-goats have not cast their Young, and the Rams of thy Flock have I not eaten. That which was torn of beasts I brought not unto thee, I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was, in the day the drought consumed me, and the frost by night, and my sleep departed from mine Eyes, &c.

2 Kings 22. 7. Howbeit, there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

Quest. How must you order or behave your self to all (in Age, Gifts, Estate) your Betters? Lowly and Reverently.

Lev. 19. 32. Thou shalt rise up before the hoary head, and honour the face of the old man.

1 Pet. 5. 5. Likewise ye younger, submit your selves unto the elder; yea, all of you be subject one to another, and be cloathed with humility, &c.

Eph. 5. 21. Submit your selves one to another in the fear of God.

Quest. Must you hurt no Body, in Word?

1 Pet. 3. 9, 10, 11. — Let him refrain his Tongue from evil, and his Lips that they speak no guile, &c.

Quest. Nor in Deed?

Col. 3. 25. He that doth wrong shall receive for the wrong which he hath done; and there is no respect of persons.

Quest. What must you be in all your Dealings? True and Just.

Phil. 4. 8. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

1 Thess. 4. 6. That no Man go beyond, and defraud his Brother in any matter, because that the Lord is the Avenger of all such.

Quest. What must you not bear in your Heart? no Malice nor Hatred?

Lev. 19. 18. Thou shalt not avenge, nor bear any grudge against the Children of thy people.

1 John 2. 9. — He that hateth his Brother is in Darkness.

1 John 3. 15. Whosoever hateth his Brother is a Murderer, &c.

Quest. What must you keep your hands from? Picking and Stealing?

Prov. 29. 24. Whoso is partner with a Thief, hateth his own Soul.

Zec. 5. 3. — Every one that stealeth shall be cut off.

1 Cor.

1 Cor. 6. 10. *Nor Thieves, — shall inherit the Kingdom of God.*

Quest. What must you keep your Tongue from? *Evil speaking?*

Tit. 3. 2. — *Speak evil of no man.*

Jam. 4. 11. *Speak not evil one of another, Brethren.*

Eph. 4. 31. *Let all Bitterness, and Wrath, and Anger, and Clamour, and evil speaking, be put away from you, with all malice.*

Quest. Must you not keep your Tongue from Lying?

Lev. 19. 11. *Ye shall not steal, neither deal falsely, neither lye one to another.*

Quest. May you not lye in jest?

Hos. 7. 3. *They make the King glad with their Wick- edness, and the Princes with their Lyes.*

Prov. 26. 18, 19. *As a Mad-man who casteth Fire- brands, Arrows, and Death; so is the Man that decei- veth his Neighbour, and saith, Am not I in sport.*

Prov. 14. 9. *Fools make a mock at Sin.*

Quest. Nor for your Profit?

Prov. 21. 6. *The getting of Treasure by a lying Tongue, is a Vanity tossed to and fro of them that seek death.*

Quest. Nor for any good End?

Job 13. 7. *Will ye speak wickedly for God? and talk deceitfully for him?*

Rom. 3. 7, 8. *For if the Truth of God hath more abounded through my Lye unto his Glory; why yet am I judged as a Sinner? and not rather as we be slanderously reported, and as some affirm that we say, Let us do Evil that Good may come? whose Damnation is just.*

Quest. Doth not Lyars imitate their Father the Devil?

Psal. 52. 2, 3. *Thou lovest Evil more than Good; and Lying rather than to speak Righteousness.*

Jer. 9. 5. *They will deceive every one his Neighbour, and will not speak the Truth; they have taught their Tongues to speak Lyes.*

John 8. 44. Ye are of your Father the Devil, and the Lusts of your Father ye will do: he was a Murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a Lye, he speaketh of his own; for he is a Lyar, and the Father of it.

Acts 5. 3. Why hath Satan filled thine heart to lye?

Quest. Do not good Children follow their heavenly Father, and abhor Lying?

Num. 23. 19. God is not a Man, that he should lye.

1 Sam. 15. 29. The strength of Israel will not lye.

Isa. 63. 8. Surely they are my People, Children that will not lye.

Prov. 13. 5. A righteous Man hateth Lying.

Psal. 119. 163. I hate and abhor Lying.

Psal. 101. 7. He that worketh deceit shall not dwell within my House; he that telleth Lyes shall not tarry in my sight.

God forbids it.

Zec. 8. 16. Speak ye every man the truth to his neighbour.

Eph. 4. 25. Wherefore putting away Lying, speak every man truth with his neighbour.

Col. 3. 9. Lye not one to another.

God hates it.

Prov. 12. 22. Lying lips are Abomination to the Lord. And will severely punish it.

Prov. 12. 19. A lying tongue is but for a moment.

Prov. 19. 5. A false Witness shall not be unpunished, and he that speaketh Lyes shall not escape. Verse 9. He that speaketh Lyes shall perish.

Psal. 15. 1, 2. Lord, who shall abide in thy Tabernacle? who shall dwell in thy holy Hill? — He that speaketh the Truth in his Heart.

Rev. 22. 15. Without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a Lye.

Rev. 21. 8. — And all Lyars shall have their part in the lake which burneth with fire and brimstone, &c.

Quest.

Quest. Must you keep your Tongue from slandering?

Psal. 50. 19, — 23. *Thou givest thy mouth to Evil, and thy tongue frameth Deceit. Thou sittest and speakest against thy Brother, thou slanderest thine own Mother's Son, &c.*

Psal. 101. 5. *Who so privily slandereth his Neighbour, him will I cut off.*

Quest. How are you to keep your Body? In Temperance.] *1 Cor.* 9. 25. *Every Man that striveth for the Mastery, is temperate in all things.*

Gal. 5. 22, 23. *The Fruit of the Spirit is — Temperance, against such there is no Law.*

Luke 21. 34. *And take heed to your selves, lest at any time your hearts be over-charged with surfeiting and drunkenness.*

Eph. 5. 18. *And be not drunk with Wine, &c.*

Soberness.] *Tit.* 2. 6. *Young Men likewise exhort to be sober-minded.*

1 Thes. 5. 8. *But let us who are of the Day be sober.*

1 Pet. 4. 7. *But the end of all things is at hand, be ye therefore sober, and watch unto Prayer: And 5, 8. Be sober, be vigilant, &c.*

And Chastity.] *1 Pet.* 3. 2. *While they behold your chaste Conversation.*

1 Thes. 4. 3, 4, 5. *For this is the Will of God, even your Sanctification, that ye should abstain from Fornication: That every one of you should know how to possess his Vessel in Sanctification and Honour; not in the Lust of Concupiscence, even as the Gentiles which know not God.*

Rom. 13. 13, 14. *Let us walk honestly, as in the day, not in Rioring and Drunkenness, not in Chambering and Wantonness, &c.*

Gal. 5. 19, 20, 21. *Now the Works of the Flesh are manifest, which are these, Adultery, Fornication, Unclean-*
ness,

ness, Lasciviousness, &c. They which do such things, shall not inherit the Kingdom of God.

Quest. What are you not to Covet, or Desire? Other Men's Goods.

Acts 20. 33. I have coveted no Man's Silver, or Gold, or Apparel.

Quest. What are you to learn and labour for? Truly to get your own Living.

2 Thes. 3. 10. — If any would not work, neither should he eat.

Gen. 2. 15. The Lord God took the Man, and put him into the Garden of Eden, to dress it, and to keep it.

Gen. 4. 2. Abel was a Keeper of Sheep — Cain was a Tiller of the Ground.

Prov. 23. 21. Drowsiness shall clothe a Man with Rags.

Prov. 24. 30, &c. I went by the Field of the Slothful, and by the Vineyard of the Man void of Understanding: And lo it was all grown over with Thorns, &c.

Prov. 31. 16. She considereth a Field, and buyeth it: with the Fruit of her hands she planteth a Vineyard.

1 Thes. 4. 11, 12. That ye study to be quiet, and to do your own Business, and to work with your own hands (as we commanded you) that ye may walk honestly toward them that are without, and that ye may have lack of nothing.

Quest. In what State must you do your Duty? In that State of Life unto which it shall please God to call you?

1 Cor. 7. 20. Let every Man abide in the same Calling wherein he was called. V. 24. Brethren, let every Man wherein he is called, therein abide with God.

P R A Y E R.

P R A Y E R.

Quest. **M**^y good Child, know this, that you are not able to do these things of your self; nor to walk in the Commandments of God, and to serve him without his special Grace; which you must learn at all Times to call for by diligent Prayer.

Quest. Are you not able to walk in the Commandments of God, and to serve him without his special Grace?

Joh. 15. 5. *Without me ye can do nothing.*

Rom. 7. 18. *For I know that in me (that is, in my Flesh) dwelleth no good thing: For to will is present with me; but how to perform that which is good I find not.*

Gal. 5. 17. — *Ye cannot do the things that ye would.*

Phil. 2. 13. *For it is God which worketh in you both to will and to do, of his good Pleasure.*

Quest. Whom must you call upon, or pray to for his special Grace? To God only:

Psal. 5. 3. *My Voice shalt thou hear in the Morning, O Lord, in the Morning will I direct my Prayer unto thee, and will look up.*

Isai.

Isai. 63. 16. Doubtless thou art our Father, though Abraham be ignorant of us, &c.

Acts 14. 18. And with these Sayings scarce restrained they the People, that they had not done Sacrifice unto them.

Rev. 19. 10. And I fell at his feet to worship him: And he said unto me, see thou do it not, I am thy Fellow-servant, and of thy Brethren that have the Testimony of Jesus. Worship God.

Rev. 22. 8, 9. — I fell down to worship before the feet of the Angel, which shewed me these things. Then said he unto me, See thou do it not, for I am thy Fellow-servant — Worship God.

Quest. Must you, at all Times call upon God by diligent Prayer?

Eph. 6. 18. Praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all Perseverance.

By

(1.) Frequent lifting up your hearts seriously to God. Called *Mental*, or *Ejaculatory Prayer*. Thus

Samson, Jud. 16. 28. And Samson called unto the Lord, and said, O Lord God, remember me I pray thee, and strengthen me, &c.

Hannah, 1 Sam. 1. 10, 12, 13. — She prayed unto the Lord — And it came to pass, as she continued praying before the Lord, that Eli marked her mouth: Now Hannah she spake in her heart, only her lips moved; but her voice was not heard.

Jehoshaphat, 2 Chron. 18. 31. — But Jehoshaphat cried out, and the Lord helped him, and God moved them to depart from him.

Nehemiah, 2. 1, -- 9. — Then I was very sore afraid — So I prayed to the God of Heaven, and I said unto the King, &c.

(2.) Morning

(2.) Morning and Evening, solemnly by your self alone. Called *Private*, or *Closet-Prayer*. Thus,

Mat. 6. 6. *But then when thou prayest, enter into thy Closet; and when thou hast shut thy Door, pray to thy Father which is in secret, &c.*

Luke 5. 16. *And he withdrew himself into the Wilderness, and pray'd.*

Dan. 6. 10. *Daniel — in his Chamber — kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did afore-time.*

Acts 10. 9. *Peter went up upon the House-top to pray, about the sixth hour. And 9. 11. Behold he prayeth. And 11. 5. I was in the City of Joppa praying.*

The constant Practice of all good people.

1 Cor. 1. 2. *Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the Name of Jesus Christ our Lord.*

(3.) With those you live. In *Family-Prayer*.

Jos. 24. 15. — *As for me, and my House, we will serve the Lord.*

Jer. 10. 25. *Pour out thy Fury upon the Heathen that know thee not, and upon the Families that call not on thy Name.*

Therefore good Men's Houses are called Churches.

1 Cor. 16. 19. — *The Church that is in their House.*

Col. 4. 15. — *The Church which is in his House.*

Therefore when they removed, we find them Building Altars to Call upon God.

Gen. 12. 8. *And he removed from thence unto a Mountain on the East of Bethel, and pitched his Tent — and there he builded an Altar unto the Lord, and called upon the Name of the Lord.*

Gen. 13. 3, 4, 18. *Then Abram removed his Tent, and came and dwelt in the Plain of Mamre, which is in Hebron,*

Hebron, and built there an Altar unto the Lord. Gen. 26. 25, and 33. 20.

To this End Jacob calls upon his whole Family.

Gen. 25. 2, 3. *Then Jacob said unto his Household, and to all that were with him — let us arise, and go up to Bethel: And I will make there an Altar unto God, &c.*

(4.) *Publick Prayer in the Church.*

Psal. 111. 1. *I will praise the Lord with my whole heart, in the Assembly of the Upright, and in the Congregation.*

Isai. 56. 7. *My House shall be called the House of Prayer for all People.*

Mat. 21. 13. Mar. 11. 17. So, Luke 19. 46. *My House is the House of Prayer.*

Zech. 8. 21. *And the Inhabitants of one City shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of Hosts, I will go also.*

Quest. How must you pray? Why,

(1.) *With Understanding.*

Mark 10. 38. — *Ye know not what ye ask.*

1 Cor. 14. 15. — *I will pray with the Understanding also.*

(2.) *With stedfast fixed Thoughts.*

Psal. 57. 7. *My heart is fixed, O God my heart is fixed, I will sing, and give Praise.* And 108. 1.

Mat. 15. 8. *This People draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me.*

1 Cor. 7. 35. — *That you may attend upon the Lord without Distraction.*

(3.) *With great Reverence and Humility.*

Psal. 89. 7. *God is greatly to be feared in the Assembly of the Saints, and to be had in Reverence of all them that are about him.*

Gen. 18. 27. — Behold now, I have taken upon me to speak unto the Lord, which am but Dust and Ashes.

Gen. 32. 9. — 13. I am not worthy of the least of all thy Mercies, and of all the Truth which thou hast shewed unto thy Servant, &c.

(4) With Fervency.

Gen. 32. 24, — 29. And Jacob was left alone, and there wrestled a Man with him untill the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said, Let me go, for the day breaketh: And he said, I will not let thee go, except thou bless me, &c.

Psal. 142. 1, 2. I cried unto the Lord with my Voice: with my Voice, unto the Lord did I make my Supplication. I poured out my Complaint before him.

Luke 11. 5, — 9. Because of his Importunity, he will rise and give him as many as he needeth.

Luke 22. 44. Being in an Agony, he prayed more earnestly, &c.

(5) With Constancy.

Luke 18. 1. — 8. He spake a Parable unto them, to this end, that Men ought always to Pray, and not to faint, &c. His own Elef, which cry day and night unto him, &c.

1 Theff. 5. 17. Pray without ceasing.

(6) In the Name, for the sake of Christ.

John 14. 13, 14. Whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

John 16. 23. Whatsoever ye shall ask the Father in my Name, he will give it you.

(7) In Faith.

Jam. 1. 5, 6. But let him ask in Faith nothing wavering; for he that wavereth, is like a wave of the Sea, driven

ven with the Wind, and tossed. For let not that Man think that he shall receive any thing of the Lord.

Mat. 21. 22. All things whatsoever ye shall ask in Prayer, believing, ye shall receive.

Provided it be also

(8) With a diligent use of means.

Gen. 32. 11. Deliver me, I pray thee, from the hand of my Brother, from the hand of Esau; for I fear him, &c. Verse 13. And he took of that which came to his hand, a present for Esau his brother.

Neh. 4. 9. Nevertheless we made our Prayer unto our God, and set a Watch against them day and night, because of them.

Acts 27. 22, 23, 24. There stood by me the Angel of God, whose I am, and whom I serve, saying, Fear not Paul — God hath given thee all of them that sail with thee. Verse 31. 34. Except these abide in the Ship ye cannot be saved.

(9) For things according to his Will.

1 John 5. 14. This is the Confidence that we have in him, that if we ask any thing according to his Will, he heareth us.

(10) With clean Hands and Hearts.

Psal. 66. 18. If I regard Iniquity in my heart, the Lord will not hear me.

Psal. 50. 16. But unto the Wicked God saith, What hast thou to do to declare my Statutes, or that thou shouldst take my Covenant in thy mouth?

Prov. 15. 8. The Sacrifice of the Wicked is an Abomination to the Lord; but the Prayer of the Upright is his Delight.

Prov. 28. 9. He that turneth away his Ear from hearing the Law, even his Prayer shall be Abomination.

Isa. 1. 11, — 19. To what purpose is the multitude of your Sacrifices unto me, saith the Lord — When ye spread forth

forth your hands, I will hide mine eyes from you: yea, when you make many Prayers I will not hear; your hands are full of blood. Wash ye, make ye clean, put away the evil of your doing from before mine eyes. Cease to do evil, learn to do well, &c. Come now, and let us reason together, &c.

John 9. 31. Now we know, that God heareth not Sinners: but if any Man be a Worshipper of God, and doth his Will, him he heareth.

Jam. 5. 16. — The effectual fervent Prayer of a righteous Man availeth much.

1 John 3. 22. Whatsoever we ask we receive of him; because we keep his Commandments, and do those things that are pleasing in his sight.

Quest. In what Posture as to your Body?

We find

Hezekiah Lying upon his sick bed.

Isa. 38. 1, 2. Then Hezekiah turned his face to the wall, and prayed unto the Lord.

Others standing.

Gen. 18. 22, &c. — Abraham stood yet before the Lord, and said, &c.

Jer. 15. 1. Though Moses and Samuel stood before me, &c.

Neh. 9. 2. And the seed of Israel — stood and confessed their Sins.

Job 30. 20. I cry unto thee and thou dost not hear me, I stand up, and thou regardest me not.

But the most usual, solemn, reverent Posture, is Kneeling.

2 Chron. 6. 13. Solomon — kneeled down upon his knees before all the Congregation of Israel, and spread forth his hands towards Heaven.

Psal. 95. 6. O come let us worship and bow down, let us kneel before the Lord our Maker.

Dan. 6. 10. Daniel — kneeled upon his knees three times a day, and prayed, &c.

Luke 22. 41. And he (i. e. our Saviour) Kneeled down, and prayed.

Acts 20. 36. And when he (St. Paul) had thus spoken, he Kneeled down, and prayed with them all.

Quest. Must you not pray for others, if you would be heard for your self?

For all Men; particularly,
Magistrates.

1 Tim. 2. 1, 2, 3. I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of thanks, be made for all Men; for Kings, and all that are in Authority, &c.

For Ministers.

Col. 4. 2, 3. — Praying also for us, that God would open to us a door of Utterance, &c.

Eph. 6. 18, 19. Praying always with all Prayers and Supplication. — And for me, that Utterance may be given unto me, &c.

2 Thess. 3. 1. Finally Brethren, pray for us, &c.

For the Church in general.

1 Sam. 12. 23. Moreover, as for me, God forbid that I should sin against the Lord, in ceasing to pray for you.

Psal. 122. 6. Pray for the Peace of Jerusalem.

Rom. 10. 1. — My hearts Desire and Prayer to God for Israel is, that they might be saved.

For our Friends.

Job 42. 8, 9, 10. The Lord turned the Captivity of Job, when he prayed for his friends.

For our Enemies.

Psal. 35. 11, 12, 13. False witness did rise up, they laid to my charge things that I knew not. They rewarded me evil for good to the spoiling of my Soul; but as for me, when they were sick, my Cloathing was Sackcloth;
I hum-

I humbled my Soul with Fasting, and my Prayer returned into my own bosome.

Luke 6. 28. Pray for them which despitefully use you.

Luke 23. 34. Then said Jesus, Father forgive them, for they know not what they do.

Acts 7. 59, 60. And they stoned Stephen calling upon God, and saying, Lord Jesus receive my Spirit. And he kneeled down, and cried with a loud Voice, Lord, lay not this Sin to their charge, &c.

H 2

T H E

THE Lord's Prayer.

Quest. SAY the Lord's Prayer?

S *Ans.* Our Father which art in Heaven, &c.

Quest. Why is it called *The Lord's Prayer*?
Because our Lord and Saviour enjoined it.

Mat. 6. 9, — 14. *After this manner therefore pray ye: Our Father, &c.*

Luke 11. 2, — 5. *When ye pray, say, Our Father, &c.*

Quest. Which is the Preface?

Ans. Our Father which art in Heaven.

Our Father.] An endearing Name: and minds us of the Relation between

(1) God and Us.

2 Cor. 6. 18. *I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.*

(2) Us and all his Servants.

Mat. 23. 8. *All ye are Brethren.*

Acts 7. 26. — *Sirs, ye are Brethren.*

Yea, Christ calls them his.

Mat. 12. 50. *Whosoever shall do the Will of my Father which is in Heaven, the same is my Brother, and Sister, and Mother.*

Mat.

The Lord's Prayer.

101

Mat. 28. 10. Go tell my Brethren.

John 20. 17. Go to my Brethren, and say unto them, I ascend unto my Father and your Father, &c.

Our Father] Implies we ought to call on him

(1) With Dependence and Reliance upon the paternal Care and Bounty of a Father.

Mat. 6. 26. Your heavenly Father feedeth them, &c.

Verse 32. Your heavenly Father knoweth that ye have need of all these things.

(2) With Appropriation, and holy Confidence of our Interest in his Fatherly Goodness and Compassion towards us.

Gal. 4. 6. And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father.

If we resolve to be his obedient Children, we may apply our selves to him, as Children to a Father, whom that Relation inclines to a ready Willingness to relieve us.

Luke 15. 18, 19. I will arise and go to my Father, and will say unto him, Father, &c.

Rom. 8. 15. For ye have not received the spirit of Bondage again to fear; but ye have received the spirit of Adoption, whereby we cry, Abba Father.

Psal. 103. 13. Like as a Father pitieth his Children, so the Lord pitieth them that fear him.

He is more compassionate, readier to supply, than any Parents their tenderest Children.

Luke 11. 11, 12, 13. If a Son shall ask bread of any of you that is a Father, will he give him a stone? &c. If ye then, being evil, know how to give good gifts unto your Children, how much more shall your heavenly Father give the holy Spirit to them that ask him.

(3) In Charity with all: and with brotherly Affections, begging the same Blessings of our Common Father which we do for our selves. How great a Happiness

pinest this? We are pray'd for as oft as any of his pray this Prayer.

1 Tim. 2. 8. *I will therefore, that Men pray every where, lifting up holy hands, without wrath and doubting.*

Jam. 5. 16. *Pray one for another.*

Eph. 6. 18. *Praying always with all Prayer — and Supplication for all Saints.*

Which art in Heaven.] He is in all places.

1 Kings 8. 27. *Behold, the Heaven, and Heaven of Heavens, cannot contain him.*

Jer. 23. 24. *Can any hide himself in secret places, that I shall not see him, saith the Lord? Do not I fill Heaven and Earth?*

Psal. 139. 7, — 13. *Whither shall I flee from thy Presence? If I ascend up into Heaven, thou art there; if I make my bed in Hell, behold thou art there, &c.*

But there

(1) He sends down his Judgments and Mercies.

Gen. 19. 24. *Then the Lord rained upon Sodom and upon Gomorrah, Brimstone and Fire from the Lord out of Heaven.*

Jam. 1. 17. *Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights.*

(2) Is his glorious Throne.

Isa. 66. 1. — *Heaven is my Throne.*

Dan. 7. 10. — *Thousand thousands ministred unto him, and ten thousand times ten thousand stood before him.*

(3) Sees whether we are serving, or sinning against him.

Psal. 11. 4. *The Lord is in his holy Temple, the Lords Throne is in Heaven; his Eyes behold, his Eye lids try the Children of Men.*

Pfal. 14. 2. The Lord looked down from Heaven upon the Children of Men, to see if there were any that did understand and seek God.

(4) Hears our Complaints.

Pfal. 102. 19, 20. For he hath looked down from the height of his Sanctuary; from Heaven did the Lord behold the Earth; to hear the groaning of the Prisoner, to loose those that are appointed to death.

Isa. 63. 15. Look down from Heaven and behold from the Habitation of thy Holiness, and of thy Glory, where is thy Zeal and thy Strength, the sounding of thy Bowels, and of thy Mercies towards me? are they restrained?

And therefore we should address our selves to him with

(1) All humble Reverence and Humility: we wretched Worms crawling on the Earth; he sitting in inexpressible Glory in the highest Heavens.

Eccl. 5. 1, 2. Keep thy foot when thou goest to the House of God, &c. Be not rash with thy Mouth, and let not thine heart be hasty to utter any thing before God; for God is in Heaven and thou upon Earth, therefore let thy words be few.

2. Holy Confidence. He is able, and ready to do whatsoever is best.

Pfal. 115. 3. But our God is in the Heavens, he hath done whatsoever he pleased.

(3) Zeal and fervent Hearts lifted up unto him.

2 Chron. 32. 20. And for this cause Hezekiah the King, and the Prophet Isaiah, the Son of Amoz, prayed and cried to Heaven.

Pfal. 123. 1. Unto thee lift I up mine eyes, O thou that dwellest in the Heavens.

Lam. 3. 41. Let us lift up our hearts with our hands unto God in the Heavens.

Quest. Which is the First Petition?

Ans. Hallowed be thy Name.

We ought to endeavour, and here desire,

(1) That all things may be taken away which oppose the Glory of his Name.

Psal. 83. 16, &c. Fill their faces with Shame, that they may seek thy Name, O Lord, &c. That Men may know that thou, whose Name alone is Jehovah, art the most high over all the Earth.

Psal. 57. 5. Be thou exalted, O God, above the Heavens: let thy Glory be above all the Earth.

(2) That his Name and holy Religion be not blasphemed, or abused.

Psal. 74. 10. O God, how long shall the Adversary reproach? Shall the Enemy blaspheme thy Name for ever?

Verse 22. Arise, O God, plead thine own Cause. Remember how the foolish Man reproacheth thee daily.

Rom. 2. 23, 24. Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you.

1 Tim. 6. 1. — That the Name of God and his Doctrine be not blasphemed.

Tit. 2. 5. — That the Word of God be not blasphemed.

Jam. 2. 7. Do not they blaspheme that worthy Name by the which ye are called?

But,

(3) Be held sacred, precious, and exalted.

1 Chron. 16. 29. Give unto the Lord the Glory due unto his Name.

Can. 1. 3. Because of the savour of thy good Ointment, thy Name is as Ointment poured forth.

Psal. 34. 3. O magnify the Lord with me, and let us exalt his Name together.

(4) Be reverently spoken of, and glorified all the World over.

Psal. 100. 4. Be thankful unto him, and bless (speak good of) his Name.

Psal.

Pfal. 29. 2. Give unto the Lord the Glory due unto his Name.

Pfal. 145. 21. Let all flesh bleſs his holy Name for ever and ever.

Pfal. 148. 13. Let them praise the Name of the Lord, for his Name alone is excellent, &c.

Ma. 12. 4. — Praise the Lord, call upon his Name, declare his Doings among the People, and mention that his Name is exalted.

Quest. Which is the Second Petition ?

Anſw. Thy Kingdom come] Implies he is King.

Pfal. 47. 7, 8. Sing Praises to God, sing Praises, sing Praises unto our King, &c. God is King of all the Earth, &c.

Rev. 15. 3. — Thou King of Saints.

Pfal. 24. 10. The Lord of Hosts, he is the King of Glory.

So that here we pray

(1) That his Sovereign Authority may be acknowledged all the World over.

Pfal. 103. 19. The Lord hath prepared his Throne in the Heavens; and his Kingdom ruleth over all.

Rev. 11. 5. — The Kingdoms of this World are become the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.

(2) That we and all Men may be under his spiritual Dominion.

Col. 1. 13. Who hath delivered us from the power of Darkneſs, and hath translated us into the Kingdom of his dear Son.

1 Theſſ. 2. 12. That you would walk worthy of God, who hath called you unto his Kingdom and Glory.

(3) That he may, by his Grace and Holy Spirit, rule and reign in our hearts here.

Luke 17. 21. — Behold, the Kingdom of God is within you.

(4) That

(4) That we may be made meet for, and inherit the Kingdom of Heaven.

2 Thess. 1. 5. *That ye may be counted worthy of the Kingdom of God, &c.*

Luke 23. 42. *Lord remember me when thou comest in to thy Kingdom.*

2 Pet. 1. 11. *For so an Entrance shall be ministred unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.*

2 Tim. 4. 18. *And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly Kingdom, &c.*

Quest. Which is the Third Petition?

Answ. *Thy Will be done.*

Few that say, have learn'd this Prayer; cheerfully do, and suffer God's Will. We here pray, that we and all Men may patiently undergo what he lays upon us, and readily do what he requires of us; That his Will, not ours, may be done, both as to what we should Suffer and Do. That we may cheerfully

(1) Acquiesce in the Will of his Providence; or, in what he is pleased or wills to do with us and unto us.

1 Sam. 3. 18. *And he said, it is the Lord; let him do what seemeth him good.*

Mat. 26. 42. *O my Father, if this Cup may not pass away from me except I drink it, Thy Will be done.*

Luke 22. 42. *Father, if thou be willing, remove this Cup from me: nevertheless, not my Will, but thine, be done.*

Acts 21. 14. *And when he would not be perswaded, we ceased, saying, The Will of the Lord be done.*

(2.) Obey the Will of his Precept, or what he requires of us. That we may be inabled, and willing,

(1) To

(1.) To know and understand it.

Psal. 143. 10. Teach me to do thy Will, &c.

Eph. 5. 17. — Be ye not unwise, but understanding what the Will of the Lord is.

Col. 1. 9. — Do not cease to pray — and desire that ye might be filled with the knowledge of his Will, &c.

(2.) To do it readily, sincerely, universally, constantly, with Alacrity, [as it is in Heaven] by Saints and Angels; doing his Will is their delightful Employment.

Gen. 28. 12. Behold a Ladder set upon the Earth, and the top of it reached to Heaven: And behold the Angels of God ascended and descended upon it.

Psal. 103. 20, 21. Bless the Lord, ye his Angels, that excel in Strength, that do his Commandments, hearkening unto the Voice of his Word. Bless ye the Lord all ye his Hosts, ye Ministers of his that do his Pleasure.

Isai. 6. 1, 2, 3. Above it stood the Seraphims: Each one had six Wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly, &c.

Rev. 4. 8. And the four Beasts had each of them six Wings about them, and they were full of eyes within; and they rest not day and night, saying, Holy, Holy, Holy, &c.

So we are not only to see we do, but how, in what manner, with what heart we do his Will.

Phil. 2. 14. Do all things without Murmurings and Disparings.

Psal. 40. 8. I delight to do thy Will, O my God; yea, thy Law is within my heart.

Psal. 100. 2. Serve the Lord with Gladness: Come before his Presence with Singing.

Psal. 119. 32. I will run the way of thy Commandments, when thou shalt enlarge my heart. V. 35. Make me

me to go in the path of thy Commandments, for therein do I delight.

Can. 1. 4. Draw me, we will run after thee.

Quest. Which is the Fourth Petition?

Ans. Give us this Day our Daily Bread.] Food, Rayment, Health, Habitations, Sleep, Safety, due Accommodations, all Necessaries for our Being and well-being here.

Gen. 3. 19. In the Sweat of thy Face shalt thou eat Bread.

1 Sam. 2. 36. Put me I pray thee into one of the Priest's Offices, that I may eat a piece of Bread.

Psal. 37. 25. Yet have I not seen the Righteous forsaken, nor his Seed begging Bread.

Luke 15. 17. How many hired Servants of my Father have Bread enough, and to spare, and I perish with Hunger.

We pray here, that we, and all Men, waiting upon him from day to day, in the diligent use of lawful means, may, of his free Gift, and as he sees best, enjoy a Competency of the Blessings of this Life: Acknowledging,

(1.) We deserve not the least Crum of Bread at his Hand.

Gen. 32. 10. I am not worthy of the least of all the Mercies, and of all the Truth, which thou hast shewed unto thy Servant.

(2) We cannot procure them by all our diligence without him.

Psal. 127. 1, 2. Except the Lord build the House, they labour in vain that build it: Except the Lord keep the City, the Watchman waketh but in vain. It is in vain for you to rise up early, to sit up late, to eat the Bread of Sorrows; for so he giveth his Beloved Sleep.

(3.)

(3.) Whatsoever, or whosoever be the Instruments to convey them to us, they are all his Gifts.

Whether,

(1.) Understanding, Skill to get them.

Exod. 31. 1, — 7. *I have filled him with the Spirit of God, in Wisdom, and in Understanding, and in Knowledge, and in all manner of Workmanship. To devise cunning Works, to work in Gold, and in Silver, and in Brass, and in cutting of Stones to set them, and in carving of Timber, &c. So, Chap. 35. 31, &c. and 36. 1, 2.*

Isai. 28. 24, &c. *For his God doth instruct him (i. e. the Plow man) to Discretion, and doth teach him.*

(2.) Plenty.

Deut. 8. 17, 18. *And thou say in thine heart, my Power, and the Might of my hand hath gotten me this Wealth: But thou shalt remember, the Lord, he is thy God, for he it is that giveth thee Power to get Wealth.*

1 Sam. 2. 6, 7. *The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up.*

Psal. 17. 14. *Whose Belly thou fillest with thy hid Treasures.*

(3.) Peace and Health.

Psal. 147. 14. *He maketh Peace in thy Borders.*

Job 5. 18. *He maketh sore, and hindeth up: He woundeth and his hands make whole.*

(4.) Sleep and Safety.

Psal. 127. 2. — *He giveth his Beloved sleep.*

Psal. 4. 8. *I will both lay me down in Peace, and sleep: For thou, Lord, only makest me to dwell in Safety.*

(5.) Food, Rayment, Fruitful Seasons.

Job 5. 10. Who giveth Rain upon the Earth, and sendeth Waters upon the Fields.

Psal. 104. 10, — 16. He watereth the Hills from his Chambers, the Earth is satisfied with the Fruit of thy Works. He causeth the Grass to grow for the Cattel, and Herb for the Service of Man.

Jer. 5. 24. Neither say they in their heart, let us now fear the Lord our God, that giveth Rain; both the former and the latter Rain in his Season; he reserveth unto us the appointed Weeks of the Harvest.

Acts 14. 17. And gave us Rain from Heaven, and fruitful Seasons, filling our hearts with Food and Gladness.

Psal. 50. 10, 11. Every Beast of the Forest is mine, and the Cattel upon a thousand Hills, &c.

Hos. 2. 8, 9. For she did not know that I gave her Corn, and Wine, and Oil, and multiplied her Silver, and Gold, which they prepared for Baal. Therefore will I return, and take away my Corn in the time thereof, and my Wine in the season thereof, and will recover my Wool, and my Flax, given to cover her Nakedness.

Joh. 3. 27. A Man can receive nothing, except it be given him from Heaven.

Therefore we ought not to be displeased, if he gives others more than us; or takes from us what he had given us.

Luke 19. 24, 25. And he said unto them that stood by, take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.)

Job 1. 21. The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord.

Though

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III

Though we have Plenty of (Bread) the Necessaries of this Life; yet we still pray him, to give us this Day our daily Bread.

(1.) For a Right to them (which we have forfeited by Sin.)

1 Cor. 3. 21, 22, 23. *All things are yours, &c. and ye are Christ's, and Christ is God's.*

Heb. 1. 2. — *His Son, whom he hath appointed Heir of all things.*

(2.) For his Blessing upon them, else our Food and Rayment cannot refresh, warm, or nourish us.

Deut. 8. 3. *And he humbled thee, and suffered thee to hunger, &c. that he might make thee know, that Man doth not live by Bread only, but by every Word that proceedeth out of the mouth of the Lord, doth Man live.*

Psal. 106. 15. *He gave them their Request, but sent leanness into their Soul.*

(3.) For his continuing them to us, there's so many ways of depriving us of them.

Ruth 1. 21. *I went out full, and the Lord hath brought me home again empty.*

Job 1. 14, — 20. *The Oxen were plowing, and the Asses feeding beside them. And the Sabeans fell upon them, and took them away; yea, they have slain the Servants with the edge of the Sword — The Fire of God is fallen from Heaven, and hath burnt up the Sheep, and the Servants, and consumed them — The Chaldeans made out three Bands, and fell upon the Camels, and have carried them away — A great Wind from the Wilderness smote the four Corners of the House, and it fell upon the young Men (his Children) and they are dead.*

Prov. 23. 5. *Riches certainly make themselves Wings, &c.*

Mat.

Mat. 6. 19. Lay not up for your selves Treasures upon Earth, where Moth and Rust doth corrupt, and where Thieves break through and steal.

1 Tim. 6. 17. — Uncertain Riches.

(4.) For his merciful Permission, and Abilities to use, and enjoy them.

Numb. 11. 33. While the Flesh was yet between their teeth, e'er it was chewed, the Wrath of the Lord was kindled against the People, &c.

Job 20. 22, 23. In the fulness of his Sufficiency, he shall be in streights. — When he is about to fill his Belly, God shall cast the Fury of his Wrath upon him, and shall rain it upon him while he is eating.

Job 27. 16, 17. Though he heap up Silver as the Dust, and prepare Rayment as the Clay: He may prepare it; but the Just shall put it on, and the Innocent shall divide the Silver.

Job 33. 20. His Life abhorreth Bread, and his Soul Dainty Meat.

(5.) For a sanctified, comfortable use of them.

1 Tim. 4. 4, 5. For every Creature of God is good, and nothing to be refused, if it be received with Thank-giving: For it is sanctified by the Word of God and Prayer.

Psal. 132. 15. I will abundantly bless her Provision: I will satisfy her Poor with Bread.

Prov. 10. 22. The Blessing of the Lord, it maketh rich, and he addeth no Sorrow with it.

[Give us this Day.] Day by Day. We ask it every day, for to day, without being over-solicitous for to-morrow. All are daily Beggars, every day stand in need of, and depend on him for new Supplies.

Psal. 104. 27, 28, 29. These wait all upon Thee, that thou may'st give them their Meat in due Season. That thou givest them, they gather: Thou openest thine hand, they

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they are filled with good: Thou hidest thy face, they are troubled, &c.

Mat. 6. 34. Take therefore no thought for the morrow, &c.

Acts 17. 28. In him we live, and move, and have our being.

1 Tim. 6. 8. Having Food and Rayment, let us be therewith content.

Dur] Which comes to us honestly, by God's Blessing on our lawful Endeavours. Our own Prayers will condemn us, if we use the good things we ask against the Giver of them, God: or are beholden to the Devil (any unlawful means) for Bread; if it be not our Bread, but that of Idleness, Violence, or Injustice.

Psal. 128. 2. Thou shalt eat the labour of thine hands.

2 Thess. 3. 11, 12. For we hear that there are some which walk among you disorderly, working not at all, but are Bussie bodies. Now them that are such, we command and exhort by our Lord Jesus Christ, that with Quietness they work, and eat their own Bread.

Prov. 31. 27. She eateth not the Bread of Idleness.

Prov. 4. 17. They eat the Bread of Wickedness, and drink the Wine of Violence.

Prov. 20. 17. Bread of Deceit is sweet to a Man, &c.

Daily Bread] For the present Necessities of our Nature, Condition, Charge, Calling. Though coarse Bread, or not so much as others, yet, Conveniences. Such a comfortable Allowance as he sees best for us.

Gen. 28. 20. If God will give me Bread to eat, and Rayment to put on.

Exod. 16. 16. Gather of it every man according to his Eating: an Omer for every Man, according to the number of your persons, take ye every Man for them which are in his Tent.

Prov. 30. 8. *Feed me with Food convenient for me. God knows, and gives what Quantity is good for us.*

Psal. 84. 11. *No good thing will he withhold from them that walk uprightly.*

He can make a little coarse Fare serve.

Exod. 23. 25. — *He shall bless thy Bread and thy Water.*

1 Kings 19. 2, — 9. — *And he looked, and behold there was a Cake baked on the Coals, and a Cruse of Water at his Head, and he did eat and drink, and went in the strength of that meat forty days and forty nights.*

Dan. 1. 12, — 16. *Prove thy Servants, I beseech thee, ten days, and let them give us Pulse to eat, and Water to drink, &c. and at the end of ten days their Countenances appeared fairer, and fatter in flesh than all the Children which did eat the portion of the Kings meat.*

Abundance makes not the Life comfortable.

Luke 12. 15. *A mans Life consisteth not in the Abundance which he possesseth.*

Many Estates are more burdensome than useful.

Eccl. 5. 12. *The Abundance of the Rich will not suffer him to sleep.*

Luke 12. 16, 17. *The ground of a certain Rich Man brought forth plentifully. And he thought within himself, saying, What shall I do? &c.*

1 Tim. 6. 10. — *Pierced themselves through with many Sorrows.*

Have we less than Christ had?

Mat. 8. 20. *The Foxes have Holes, and the Birds of the Air have Nests; but the Son of Man hath not where to lay his Head.*

Luke 8. 2, 3. — *And many others, which ministered unto him of their Substance.*

2 Cor. 8. 9. *For ye know the Grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor.*

If we have a little with Contentment, Grace, the Love of God, we have the Quintessence of all good things, and may say as the Psalmist,

Psal. 16. 6. The Lines are fallen unto me in pleasant places, yea, I have a goodly heritage.

Quest. Which is the Fifth Petition?

Answ. And forgive us our Trespases, as we forgive them that trespass against us.

And forgive us our Trespases] Where, we acknowledge our manifold Sins against him.

Psal. 51. 3. For I acknowledge my Transgressions, and my Sin is ever before me.

Which he only can forgive.

Psal. 130. 3, 4. If thou, Lord, should'st mark Iniquities, O Lord, who shall stand? But there is Forgiveness with thee, &c.

Mic. 6. 6, 7. Will the Lord be pleased with thousands of Rams, or with ten thousands of Rivers of Oyl? Shall I give my first-born for my Transgressions? the fruit of my Body for the sin of my Soul.

Prayer is a special means to obtain Forgiveness.

Hos. 14. 2. Take with you words, and turn to the Lord, say unto him, take away all Iniquity, and receive us graciously.

(1) For his Name sake.

Psal. 25. 11. For thy name sake, O Lord, pardon mine Iniquity, for it is great.

Isa. 48. 9. For my names sake will I defer mine Anger, and for my praise will I refrain for thee, that I cut thee not off.

Jer. 14. 7. O Lord, though our Iniquities testify against us, do thou it for thy name sake, &c.

(2) For his Mercy sake.

Psal. 51. 1. Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my Transgressions.

Isa. 43. 25. *I, even I, am he that blotteth out thy Transgressions, for mine own sake, and will not remember thy Sins.*

Mic. 7. 18. *Who is a God like unto thee, that pardoneth Iniquity, and passeth by the Transgression of the Remnant of his Heritage? He retaineth not his Anger for ever, because he delighteth in mercy.*

(3) For his Promise sake.

Jer. 31. 34. *I will forgive their Iniquity, and I will remember their Sin no more.*

Jer. 34. 8. *I will cleanse them from all their Iniquity, whereby they have sinned against me, and I will pardon all their Iniquities whereby they have sinned, and whereby they have transgressed.*

(4) For Christ's sake.

Rom. 3. 24. *Being justified freely by his Grace, through the Redemption that is in Jesus Christ.*

Acts 5. 31. *Him hath God exalted with his own right hand to be a Prince and a Saviour, for to give Repentance to Israel, and Forgiveness of Sins.*

Rom. 3. 25. *Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, &c.*

Col. 2. 11, — 15. — *Having forgiven you all Trespases, &c.*

As we forgive them that trespass against us] is,

(1) A solemn Declaration and Profession before and to Almighty God, that we forgive all those that have offended us, as we desire him to forgive us. And he hath told us,

Mat. 6. 15. *If ye forgive not Men their Trespases, neither will your Father forgive your Trespases.*

Mark 11. 26. *If you do not forgive, neither will your Father which is in Heaven forgive your Trespases.*

None can expect God hath pardoned his Sins, that finds not in himself a Disposition to forgive his Brother.

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Mat. 18. 32, 33, 34. — O thou wicked Servant, I forgave thee all that Debt because thou desiredst me: shouldst not thou also have had Compassion on thy Fellow-Servant, even as I had on thee? And his Lord was wroth, and delivered him to the Tormenters, till he should pay all that was due unto him.

Jam. 2. 13. For he shall have Judgment without mercy that hath shewed no mercy.

(2) An Encouragement to us, that we shall be, that we are, forgiven. Our Charity to others, is the Reflection of God's Love to us. If we, who are of hasty revengeful Natures, by his Grace forgive others, how much more shall he, who is slow to Anger, of great Kindness, infinite in Mercy, forgive us?

Mat. 6. 14. For if ye forgive Men their Trespases, your heavenly Father will also forgive you.

Mark 11. 25. And when ye stand praying, forgive, that your Father also which is in Heaven, may forgive you your Trespases.

(3) An Obligation upon us, [so] to forgive others [as] we desire God to forgive us.

Quest. How is that?

Eph. 4. 32. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Col. 3. 13. Forbearing one another, and forgiving one another, if any Man have a Quarrel against any: even as Christ forgave you, so also do ye.

More particularly,

(1) Heartily.

Mat. 18. 35. So likewise shall my heavenly Father do also unto you, if you from your hearts forgive not every one his Brother their Trespases.

(2) Fully.

Psal. 103. 3. Who forgiveth all thine Iniquities, who bealeth all thy Diseases.

Mat. 18. 26, 27. The Servant therefore fell down, and worshipped him, saying, Lord have patience with me, and I will pay thee all. Then the Lord of that Servant was moved with Compassion, and loosed him, and forgave him the Debt.

(3) Constantly.

Mat. 18. 21, 22. Then came Peter to him, and said, Lord, How oft shall my Brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, untill seven times; but untill seventy times seven. Which is oftner than we can suppose any will willingly provoke us.

Luke 17. 3, 4. Take heed to your selves: If thy Brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

This shews,

(1) How solicitous, importunate, we should be for a merciful, charitable Disposition, towards those that injure us. When we pray with Malice, Hatred, Revenge in our Hearts, we, as it were, desire God not to forgive us.

Luke 17. 5. And the Apostles said unto the Lord, Increase our Faith.

1 Cor. 13. 13. But the greatest of these is Charity.

Col. 3. 14. And above all these things, put on Charity, which is the Bond of Perfection.

(2) How beneficial our Enemies are to us: They afford us the happy Opportunity of doing that which assures us of Pardon.

Mat. 5. 7. Blessed are the merciful, for they shall obtain mercy.

Luke 6. 37. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven.

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We thereby following the Lenity and Mercifulness of our Father, approve our selves to be his Children.

Mat. 5. 44, &c. But I say unto you, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that you may be the Children of your Father which is in Heaven, &c.

Luke 6. 35, 36. But love ye your Enemies, and do good, and lend, hoping for nothing again; and your Reward shall be great, and ye shall be the Children of the Highest; for he is kind unto the unthankful, and to the evil. Be ye therefore merciful, as your Father also is merciful.

Quest. Which is the Sixth Petition?

Ans. And lead us not into Temptation, but deliver us from Evil.

And] As we expect Forgiveness, we must pray against, and keep from Sin and Temptation. Prayer is a special means to keep us from, or in Temptation.

Pl. 19. 12, 13. Who can understand his Errors? Cleanse thou me from secret faults. Keep back thy Servant also from presumptuous Sins, let them not have dominion over me.

Mat. 26. 41. Watch and pray, that ye enter not into Temptation.

Lead us not into Temptation.] Leave us not to our selves.

2 Chron. 32. 31. — God left him to try him, that he might know all that was in his heart.

Psal. 81. 11, 12. So I gave them up unto their own hearts lust; and they walked in their own Counsel.

Rom. 1. 28. And even as they did not like to retain God in their Knowledge, God gave them over to a reprobate mind, &c.

Rev. 22. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still.

Lead us not into Temptation. Make us willing, and able to resist and overcome. Withdraw not, give us, thy assisting Spirit.

1 Sam. 16. 14. But the Spirit of the Lord departed from Saul, and an evil Spirit from the Lord troubled him.

Psal. 51. 11, 12. Cast me not away from thy presence, and take not thy holy Spirit from me. Restore unto me the Joy of thy Salvation; and uphold me with thy free Spirit.

Keep us

(1) From Tempting our selves, or thee to leave us; by running into Temptations, Occasions, Provocations to Sin.

Gen. 39. 10. And it came to pass as she spake to Joseph day by day, that he hearkned not unto her, to lie by her, or to be with her.

Prov. 4. 14, 15. Enter not into the path of the Wicked, and go not in the way of evil Men. Avoid it, pass not by it, turn from it, and pass away.

Prov. 5. 8. Remove thy way far from her, and come not nigh the door of her House.

(2) From such a Condition as may be a Temptation to us.

Prov. 30. 7, 8, 9. — Give me neither Poverty nor Riches, feed me with Food convenient for me; lest I be full and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the Name of my God in vain.

Mat. 26. 69, 70. Now Peter sat without in the Palace; and a Damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest.

(3) From being tempted, or overcome, by the Temptations of

1. The World.

Mat.

Mat. 26. 14, 15, 16. — *What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of Silver.*

2 Tim. 4. 10. *Demas hath forsaken me, having loved this present World.*

(2) The Flesh.

2 Sam. 11. 2, 3, 4.

Jam. 1. 13, 14. *Every man is tempted when he is drawn away of his own lust, and enticed.*

(3) The Devil.

1 Chron. 21. 1. *And Satan stood up against Israel, and provoked David to number Israel.*

Yea, he Tempted Christ himself, Mat. 4. who hath there taught us how to resist and overcome all Temptations; by considering, and opposing against them [It is written.] As, when we are Tempted

To Pride. It is written, Jam. 4. 6. *God resisteth the Proud.*

To Flattery. It is written, Job 32. 21, 22. *For I know not to give flattering Titles; in so doing my Maker would soon take me away.*

To Revenge. It is written, Rom. 12. 19. *Dearly beloved, avenge not your selves, but rather give place unto Wrath; for it is written, Vengeance is mine, I will repay, saith the Lord.*

To unjust Gain. It is written, Mark 8. 36, 37. *For what shall it profit a man, if he shall gain the whole World, and lose his own Soul? or, What shall a man give in exchange for his Soul?*

To Uncleaness, a great Wickedness. It is written, Gen. 39. 7, 8, 9. *How then can I do this great Wickedness, and sin against God?* Heb. 13. 4. *Whoremongers and Adulterers God will judge.*

To Lye, or Steal, or be drunken, &c. It is written, 1 Cor. 6. 9, 10. *Know ye not, that the Unrighteous shall not inherit the Kingdom of God? Be not deceived,*
neither

neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.

Rev. 21. 8. But the Fearful, and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, shall have their part in the Lake which burneth with fire and brimstone.

To any Sin whatsoever. It is written, Prov. 8. 36. — He that sinneth against me, wrongeth his own Soul: all they that hate me love Death.

And using such means, we may be sure God will keep us from, or inable us to overcome all Temptations.

1 Cor. 10. 13. There hath no Temptation taken you but such as is common to Man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the Temptation also make a way to escape, that ye may be able to bear it.

2 Cor. 12. 7, 8, 9. — There was given to me a Thorn in the Flesh, the Messenger of Satan to buffet me — For this thing I besought the Lord thrice that it might depart from me. And he said, my Grace is sufficient for thee, for my Strength is made perfect in Weakness.

[But deliver us from Evil.]

(1) From the Evil of the World.

John 17. 15. I pray not that thou should'st take them out of the World, but that thou should'st keep them from the Evil.

Gal. 1. 4. That he might deliver us from this present evil World.

2 Thess. 3. 2, 3. But the Lord is faithful, who shall establish you, and keep you from Evil.

(2) From our own Evil Hearts and Ways,

Jer. 9. 3. They proceed from Evil to Evil.

The Lord's Prayer.

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Rom. 7. 24. *O wretched Man that I am, who shall deliver me from the body of this Death.*

Heb. 3. 12. *Take heed Brethren, lest there be in any of you an evil heart of Unbelief, in departing from the living God.*

(3) *From the Evil One.*

Rom. 16. 20. *The God of Peace shall bruise Satan under your Feet shortly.*

2 Cor. 2. 11. *Lest Satan should get an Advantage of us; for we are not ignorant of his Devices.*

Eph. 6. 11, 12. *Put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil, &c.*

(4) *From Eternal Evil.*

Isa. 3. 11. *Woe unto the Wicked, it shall be ill with them; for the Reward of his hands shall be given him.*

Quest. Which is the Doxology, or Conclusion?

Ans. For thine is the Kingdom, the Power, and the Glory, &c.] Or, because thine is the Kingdom, &c. Not for any Worthiness in our selves, but that his Absolute Sovereignty, Kingdom, Power, and Glory, may be for ever advanced.

Psal. 115. 1. *Not unto us, O Lord, not unto us; but unto thy Name give Glory, for thy Mercy, and for thy Truth sake.*

Ezek. 36. 22. *Thus saith the Lord God, I do not this for your sakes, O House of Israel, but for mine holy name sake, &c. So Verse 32.*

Thou art our King, so canst not but help us thy Subjects that call to thee for it: Hath only all Power, so able to help us: The Granting it will be to thy Glory which shall be given thee by us.

2 Chron. 20. 6. *Art not thou God in Heaven? And rulest not thou over all the Kingdoms of the Heathen? And in thine hand is there not Power and Might, so that none is able to withstand thee?*

Eph.

Eph. 3. 20, 21. *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us. Unto him be Glory in the Church, by Christ Jesus throughout all Ages, World without end. Amen.*

It's a Form of Praise and Thanksgiving anciently used.

1 Chron. 29 11. *Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty: For all that is in the Heaven, and in the Earth is thine; thine is the Kingdom, O Lord, and thou art exalted as Head above all,*

Rev. 5. 13. *Blessing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne.*

1 Tim. 1. 17. *Now unto the King Eternal, Immortal, Invisible, the only wise God, be Honour and Glory, now and for ever. Amen.*

Amen.] Our Assent, Belief, and earnest Desire. He'll hear us.

Numb. 5. 22. *And the Woman shall say, Amen, Amen.*

Dent. 27. 15. *And all the People shall answer, and say, Amen.*

1 Kings 1. 36. *And Benaiah, the Son of Jehoiada answered the King, and said, Amen. The Lord God of my Lord the King, say, Amen.*

Psal. 41. 13. *Blessed be the Lord God of Israel, from Everlasting, and to Everlasting. Amen, and Amen.*

So that we must be very attentive all along, when we pray with others (as well as by our selves) else we cannot as we ought, say, *Amen*; as the Church have always done.

1 Chron. 16. 35, 36. *Blessed be the Lord God of Israel for ever and ever; and all the People said, Amen.*

Neh. 5. 13. *And all the Congregation said, Amen.*

1 Cor.

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1 Cor. 14. 15, 16. *Else, when thou shalt bleſt with the Spirit, how ſhall he that occupieth the room of the Unlearned, ſay, Amen.*

Pſal. 106. 48. *Bleſſed be the Lord God of Iſrael, from Everlaſting to Everlaſting; and let all the People ſay, Amen.*

Queſt. What deſire you of God in this Prayer?

Anſw. I deſire my Lord God, our Heavenly Father, who is the Giver of all Goodneſs, to ſend his Grace unto me, and to all People, that we may worſhip him, ſerve him, and obey him, as we ought to do. And I pray unto God, that he will ſend us all things that be needful, both for our Souls and Bodies; and that he will be merciful unto us, and forgive us our Sins; and that it will pleaſe him to ſave, and defend us in all Dangers, ghhoſtly and bodily; and that he will keep us from all Sin and Wickedneſs, and from our ghhoſtly Enemy, and from everlaſting Death. And this I truſt he will do of his Mercy and Goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſt. Who is the Giver of all Goodneſs, that you pray to ſend his Grace?

Jam. 1. 17. *Every good Gift, and every perfect Gift is from above, and cometh down from the Father of Lights.*

Pſal. 119. 68. *Thou art good, and doſt good; teach me thy Statutes.*

Queſt. How ought we to worſhip him?

With our Bodies.

Pſal 95. 6. *O come, let us worſhip, and bow down, let us kneel before the Lord our Maker.*

With our Souls.

Joh. 4. 24. *God is a Spirit, and they that worſhip him muſt worſhip him in Spirit and in Truth.*

Queſt.

Quest. How must we serve him?

Heb. 12. 28. *Let us have Grace whereby we may serve God acceptably, with reverence and godly fear.*

Quest. How must we obey him?

Rom. 6. 17. *But God be thanked — ye have obeyed from the heart that Form of Doctrine which was delivered you.*

Quest. What do you farther pray unto God for?

That he would send us all things that be needful, both for our Souls and Bodies.]

2 Pet. 1. 3. *According as his divine Power hath given unto us all things that pertain unto Life and Godliness.*

And that he will be merciful unto us.]

Psal. 67. 1. *God be merciful unto us, and bless us, and cause his Face to shine upon us.*

And forgive us our Sins.]

2 Chron. 6. 30. *Hear thou from Heaven thy Dwelling-place, and forgive.*

Save and defend us in all Dangers, ghostly and bodily.]

Psal. 28. 7, 8, 9. *The Lord is my Strength, and my Shield, my heart trusted in him, and I am helped — The Lord is their Strength, and he is the saving Strength of his Anointed. Save thy People, &c.*

Joh. 12. 27. *Father, save me from this hour.*

Eph. 3. 16. *That he would grant you according to the Riches of his Glory, to be strengthened with Might, by his Spirit in the inner Man.*

And that he will keep us from all Sin, and Wickedness.]

Psal. 119. 133. *Order my steps in thy Word, and let not any Iniquity have Dominion over me.*

And from our ghostly Enemy.]

Luke 22. 31, 32. *And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as Wheat: But I have prayed for thee that thy Faith fail not.*

1 John 5. 18. *He that is begotten of God, keepeth himself, and that wicked one toucheth him not.*

And from everlasting Death:]

Rev. 2. 11. *He that overcometh, shall not be hurt of the Second Death.*

And this you trust he will do of his Mercy and Goodness:]

Psal. 84. 11. *The Lord will give Grace and Glory, no good thing will he withhold from them that walk uprightly.*

Psal. 145. 9. *The Lord is good to all, and his tender Mercies are over all his Works.*

And therefore you say, Amen. So be it:]

Rev. 22. 20, 21. *He which testifieth these things, saith, surely I come quickly. Amen. Even so. Come Lord Jesus.*

T H E

THE SACRAMENTS.

Quest. **H**ow many Sacraments hath Christ ordained in his Church?

Ans. **T**wo only, as generally necessary to Salvation; that is to say, Baptism, and the Supper of the Lord.

Necessary to Salvation] where they may be had, because commanded. As was Circumcision.

Gen. 17. 10. *This is my Covenant, which ye shall keep between me and you, and thy Seed after thee, every Man-Child among you shall be circumcised. V. 14. And the uncircumcised Man-child, whose flesh of his Fore-skin is not circumcised, that Soul shall be cut off from his People; he hath broken my Covenant.*

The Passover.

Numb. 9. 13. *But the Man that is clean, and is not in a Journey, and forbeareth to keep the Passover; even the same Soul shall be cut off from his People, because he brought not the Offering of the Lord in his appointed Season: That Man shall bear his Sin.*

So,

Baptism, and the Supper of the Lord.]

John 3. 5. *Jesus answered, Verily, verily, I say unto thee, except a Man be born of Water, and of the*

the Spirit, he cannot enter into the Kingdom of God.

Luke 22. 19. *This do in remembrance of me.*

John 6. 53. *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.*

Baptism, For our Admission into his Church.

1 Cor. 12. 13. *For by one Spirit are we all baptized into one Body, &c.*

Eph. 4. 4, 5, 6. *There is one Body, and one Spirit, even as ye are called in one hope of your Calling. One Lord, one Hope, one Baptism, &c.*

The Supper of the Lord, For our Growth, Support, Refreshment, Comfort in it.

John 6. 55. *For my Flesh is Meat indeed, and my Blood is Drink indeed.*

Quest. What mean you by this Word Sacrament? It's taken, either

(1.) From an Oath among the (Latins) Romans, called *Sacramentum*; which Soldiers took to be faithful to their supreme Commander; as we by them do to ours.

Psal. 119. 106. I have sworn, and I will perform it; that I will keep thy righteous Judgments. Or,

(2.) To signifie, how the Sacrament should be received, *Sacra mente*, with a pure sacred Mind. Circumcision signified the Purity of the Heart.

Deut. 30. 6. *The Lord thy God will circumcise thine heart.*

Rom. 2. 29. *Circumcision is that of the heart.*

Col. 2. 11, 12. *In whom also ye are circumcised, with the Circumcision made without hands, in putting off the body of the Sins of the Flesh by the Circumcision of Christ, &c.*

Now, no uncircumcised Person was to eat the Passover.

Exod. 12. 48. *And when a Stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his Males be circumcised, and then let him come near and keep it, and he shall be as one that is born in the Land: For no uncircumcised Person shall eat thereof.*

Our Saviour before he administred his Supper to his Disciples, washed their Feet, and said unto Peter,

John 13. 8. *If I wash thee not, thou hast no part with me.*

Ans. I mean an outward and visible Sign of an inward and spiritual Grace given unto us.]

(1.) *Baptizing with Water*, is an outward, visible Sign of his spiritual Grace and Favour, that our Sins are washed away, and we are clean.

Ezek. 36. 25. *Then will I sprinkle cleann Water upon you, and ye shall be clean, from all your Filthiness, and from all your Idols will I cleanse you.*

Zech. 13. 1. *In that Day there shall be a Fountain opened to the House of David, and to the Inhabitants of Jerusalem, for Sin, and for Uncleanness.*

Mark 16. 16. *He that believeth, and is baptized, shall be saved.*

(2.) *The Lord's Supper*; of our Interest in him, and his Sufferings.

1 Cor. 10. 16. *The Cup of Blessing, which we bless, Is it not the Communion of the Blood of Christ? The Bread which we break, Is it not the Communion of the Body of Christ?*

Ordained by Christ himself.]

(1.) *Baptism*,

By his Messenger.

Mark 1. 2, 3, 4. *Behold I send my Messenger, &c. John did baptize in the Wilderness, and preached the Baptism of Repentance, for the Remission of Sins.*

By his own Practice.

Mar. 1. 9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

By his Command.

Mat. 28. 19. Go ye therefore, and teach all Nations, baptizing them, &c.

(2.) The Lord's Supper,

By his own Institution.

Mat. 26. 27, 28. Jesus took Bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my Body; and he took the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of it; for this is my Blood of the New Testament, which is shed for many for the Remission of Sins.

By his Apostles Command, and Practice.

1 Cor. 11. 23, 24, 25. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took Bread; and when he had given Thanks, he brake it, and said, Take, eat, this is my Body which is broken for you: This do in remembrance of me. After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood. This do ye, as oft as ye drink it, in remembrance of me, &c.

Acts 2. 46. And they continuing daily with one accord in the Temple, and breaking Bread, &c.

Acts 20. 7. And upon the first day of the Week, when the Disciples came together to break Bread

As a means whereby we receive the same.] His instituted Instrument, or Means of conveying his Grace and Favour to us. Thus,

Baptism.

Tit. 3. 5. Not by Works of Righteousness, which we have done, but according to his Mercy, he saved us by the washing of Regeneration, and renewing of the Holy Ghost.

The Lord's Supper.

John 6. 56. *He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him.*

And a Pledge (or Token) to assure us thereof. That he hath admitted us (performing the Conditions) into his Covenant, Favour, Forgiveness. Thus, Baptism.

Acts 2. 38. *Repent, and be baptized every one of you, in the Name of Jesus Christ, for the Remission of Sins.*

The Lord's Supper.

John 6. 54. *Who so eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last day.*

Quest. How many parts are there in a Sacrament?

Answ. Two, The outward (part, or) visible Sign (to be seen with the bodily Eye) and the inward, spiritual Grace, and Favour of God, to be discerned, and received by Faith. Thus you have both For Baptism.

Mat. 3. 11. *I indeed baptize you with Water, unto Repentance; but he that cometh after me — shall baptize you with the Holy Ghost, and with Fire.* For

The Lord's Supper.

Luke 22. 19, 20. *And he took Bread, and gave Thanks, and brake it, and gave unto them, saying, This is my Body which is given for you; This do in remembrance of me. Likewise also the Cup after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you.*

BAPTISM.

BAPTISM.

Quest. **W**hat is the outward visible Sign or Form in Baptism?

Answ. Water, wherein the Person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

The outward visible [Sign] in Baptism, is Water; washing or sprinkling the Person with Water, (as the Word signifies) which supposes,

(1.) Our being born in Sin; naturally unclean.

Job 14. 4. Who can bring a clean thing out of an unclean? Not one.

(2.) Our being cleansed; our Sins washed away by Baptism.

Acts 22. 16. Arise, and be baptized, and wash away thy Sins, &c.

The [Form] of the Minister's baptizing, is, in the Name of the Father, and of the Son, and of the Holy Ghost; *i. e.*

(1.) By their Authority, Command, Appointment.

Mat. 28. 19, 20. Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, &c.

(2.) Into the Name, Faith, Profession of the Blessed Trinity: Dedicating, and thereby obliging the

the Baptized, to worship, and serve, the Father, Son, and Holy Ghost.

Gal. 5. 3. *For I testifie again to every Man that is circumcised, that he is a Debtor to do the whole Law.*

Gal. 3. 27. *For as many of you as have been baptized into Christ, have put on Christ.*

Quest. What is the inward and spiritual Grace: (or the thing represented by Baptism?)

Answ. A Death unto Sin, and a New Birth unto Righteousness. For being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

Baptism is a Representation of, and Obligation unto [a Death unto Sin, and a New Birth unto Righteousness.] Water being throwed, poured, or sprinkled on the Child, as Dust is on those we bury; signifies our Death unto Sin; by Baptism being buried with Christ. And our rising again out of the Water (as those did, who in those hot Countries were plunged into it) our rising with him to Righteousness, or Newness of Life.

Rom. 6. 2, 3, 4. *How shall we that are dead to Sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his Death? Therefore we are buried with him by Baptism into Death; That like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life.*

For being by Nature born in Sin.]

Psal. 51. 5. *Behold I was shapen in Iniquity; and in Sin did my Mother conceive me.*

Gal. 3. 22. *The Scripture hath concluded all under Sin.*

And the Children of Wrath.] In a State of Wrath and Damnation.

Eph.

Eph. 2. 3. *And were by Nature the Children of wrath, even as others.*

Rom. 5. 12. *Death passed upon all Men, for that all have sinned. Verse 18. By the Offence of one, Judgment came upon all Men to Condemnation.*

We are hereby (Baptism) made the Children of Grace.] Taken into God's Family, Grace, and Favour.

Gal. 3. 26, 27. *For ye are all the Children of God by Faith in Jesus Christ. For as many of you as have been Baptized into Christ, have put on Christ.*

Eph. 2. 19. *Now therefore ye are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Household of God.*

Quest. What is required of Persons to be Baptized?

Ans. Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly Believe the Promises of God, made to them in that Sacrament.

Repentance, whereby they forsake Sin.]

Mat. 3. 6. *And were Baptized of him in Jordan, confessing their Sins.*

Acts 2. 38. *Repent, and be Baptized — Verse 41. Then they that gladly received his Word were Baptized.*

Job 34. 32. *If I have done Iniquity, I will do no more.*

And Faith, whereby they stedfastly Believe the Promises of God made to them in that Sacrament.] A firm Belief God will make good to those that perform their part; all his gracious Promises made to them in his Word, and sealed in this Sacrament.

Acts 8. 36, 37, 38. And the Eunuch said, see here is Water; What doth hinder me to be Baptized? And Philip said, If thou believest with all thine heart, thou mayest, &c.

Quest. Why then are Infants Baptized, when by Reason of their tender Age they cannot perform them?

Ans. Because they promise them both by their Sureties; which Promise, when they come to Age, themselves are bound to perform.

Because they promise them both (Repentance and Faith) by their Sureties.]

The Faith of others hath advantaged those that have not believed.

The Centurion's, for his sick Servant.

Mat. 8. 13. As thou hast believed, so be it done unto thee; and his Servant was healed in the self same hour.

They that let down the Bed, for the Sick of the Palsie

Mark 2. 5. When Jesus saw their Faith, he said unto the Sick of the Palsie, Son, thy Sins be forgiven thee. Verse 10, 11, 12. Arise and take up thy Bed, and walk — and immediately he arose, &c.

The Woman of Canaan, for her Daughter.

Mat. 15. 28. O Woman, great is thy Faith; be it unto thee even as thou wilt: and her Daughter was made whole from that very hour.

Parents and Children (before they existed, but virtually in their Parents) have been accounted one Person.

Heb. 7. 9, 10. And, as I may so say, Levi also who received Tythes, payed Tythes in Abraham; for he was yet in the Loins of his Father when Melchisedeck met him.

Children

Children may have a Right to the Promise sealed, which they shall have an actual Interest in, when they come to perform the Conditions.

Mat. 18. 6. *One of these Little Ones which believe in me.*

Mat. 19. 14. *Suffer Little Children, and forbid them not to come unto me; for of such is the Kingdom of Heaven.*

Luke 1. 15. *He shall be filled with the Holy Ghost, even from his Mothers Womb.*

They may partake (though ignorant) of the Advantages of it.

Gen. 21. 4. *And Abraham circumcised his Son Isaac, being eight days old.* Acts 7. 8.

Rom. 4. 11. *And he received the Sign of Circumcision, a Seal of the Righteousness of the Faith which he had yet being uncircumcised; that he might be the Father of all them that believe, though they be not Circumcised; that Righteousness might be imputed unto them also.*

The Little Children Christ took in his Arms, understood not his Meaning, but they had his Blessing.

Mark 10. 16. *And he took them up in his Arms, put his hands upon them, and blessed them.*

The Apostles Baptized whole Households together, in which probably all were not of Years to Repent and Believe.

Acts 16. 15. *She was baptized, and her Household.* Verse 33. *And was baptized, he and all his, straightway.*

Children are admitted into God's Covenant, and accounted Holy upon their Parents Profession, and Believing.

Acts 2. 39. *The Promise is to you and to your Children.*

1 Cor. 7. 14. *For the unbelieving Husband is sanctified by the Wife; and the unbelieving Wife is sanctified by the Husband: else were your Children unclean; but now are they holy.*

[Which Promise, when they come to Age (of Discretion) themselves are bound to perform.] Altho' they consented not.

Adam's Sin, and Christ's Sufferings, affect Unbelievers, and Believers (that had no actual hand in either.)

John 3. 16. *For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

Posterity suffer for their Forefathers Sins.

Mat. 27. 25. *His Blood be on us and on our Children.*

And think themselves obliged to answer their Obligations.

Gen. 49. 29, 30. *And he (Jacob) charged them, and said unto them — Bury me with my Fathers — in the Land of Canaan, &c.*

Gen. 50. 7, 12, 13. *And his Sons did unto him according as he commanded them. For his Sons carried him into the Land of Canaan, and buried him in the Cave of the Field of Machpelah, &c.*

Gen. 50. 24, 25. *And Joseph said unto his Brethren, I die, and God will surely visit you, and bring you out of this Land, unto the Land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an Oath of the Children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.*

Exod. 13. 19. *And Moses took the bones of Joseph with him; for he had straitly sworn the Children of Israel saying, God will surely visit you, and ye shall carry up my bones away hence with you.*

Josh. 24. 32. And the bones of Joseph which the Children of Israel brought up out of Egypt, buried they in Shechem, &c.

Jer. 35. 6, — 11. Thus have we obeyed the Voice of Jonadab, the Son of Rechab our Father, in all that he hath charged us, to drink no Wine, &c.

As soon as we are born, we become subject to our Parents and Governours.

Eph. 6. 1. Children, obey your Parents in the Lord, for this is right.

Rom. 13. 1. Let every Soul be subject to the Higher Powers.

They promis'd no more but what all Children were under a Natural and Religious Obligation to perform.

1 Kings 18. 12. I thy Servant fear the Lord from my Youth.

Psal. 119. 9. Wherewith shall a Young man cleanse his ways? By taking heed thereto according to thy Word.

Eccl. 12. 1. Remember now thy Creator in the days of thy Youth.

2 Tim. 3. 15. And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation.

THE

Lord's Supper.

Quest. **W**hy was the Sacrament of the Lord's Supper ordained?

Ans. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

For the continual Remembrance of the Sacrifice of the Death of Christ,] Here so lively represented: The Tortures of his Body, in the breaking of the Bread; the shedding of his Blood, in the pouring out of the Wine.

Gal. 3. 1. Before whose eyes, Jesus Christ hath been evidently set forth, crucified among you.

All Persons are frequently to receive it.

1 Cor. 10. 17. For we being many, are one Bread, and one Body; for we are all Partakers of that one Bread.

1 Cor. 11. 25. This do ye, as oft as ye drink it, in Remembrance of me. *Vers. 26.* For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.

His Death is called a Sacrifice, because by Death he offered up himself to God, as a Propitiation, Attonement, Sacrifice for our Sins.

The Lord's Supper.

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Iſa. 53. 10. *When thou ſhalt make his Soul an Offering for Sin.*

Heb. 9. 25, 26. *But now once in the end of the world hath he appeared to put away ſin by the Sacrifice of himſelf.*

Heb. 10. 12. *But this Man after he had offered one Sacrifice for ſins, for ever ſat down on the Right hand of God.*

And of the *Benefits* which we Receive thereby. Namely,

The New Covenant or Testament, ſecured, ſealed, confirm'd to us.

Luk. 22. 20. *This Cup is the New Testament, in (Ratiſi'd by) my Blood, &c.*

Heb. 9. 15, — 19. *Where a Testament is, there muſt alſo of neceſſary be the death of the Teſtator: For a Testament is of force after men are dead, &c.*

Satisfaction for our Sins.

1 Cor. 15. 3. *Chriſt died for our Sins according to the Scriptures.*

1 Pet. 2. 24. *Who his own ſelf bare our ſins in his own body on the Tree, that we being dead to ſin, ſhould live unto Righteouſneſs, by whoſe ſtripes ye were healed.*

Heb. 9. 22. *Without ſhedding of Blood is no Remiſſion.*

Justification.

Rom. 3. 24, 25, 26. *Being Juſtified freely by his grace through the Redemption that is in Jeſus Chriſt, &c.*

Rom. 8. 1, — 5. *There is therefore no Condemnation to them which are in Chriſt Jeſus, &c.*

Sanctification.

Heb. 9. 13, 14. *How much more ſhall the Blood of Chriſt, who through the Eternal Spi. it, offered himſelf without ſpot to God, purge your Conſcience from dead works, to ſerve the living God?*

1 Joh.

1 Joh. 1. 7. The blood of Jesus Christ his Son, cleanseth us from all Sin.

Reconciliation, peace with God.

Rom. 5. 1. Being justified by Faith, we have peace with God, through our Lord Jesus Christ. **v. 10.** When we were Enemies we were Reconciled to God by the death of his Son.

Admittance, Audience of our Prayers.

Heb. 10. 19, — 23. Having therefore, Brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the Veil, that is to say, his Flesh; and having an High Priest over the House of God: Let us draw near with a true heart, in full Assurance of Faith, &c.

Victory over Death and the Devil.

Heb. 2. 14, 15. That through Death, he might destroy him that had the power of Death, that is the Devil; and deliver them who through fear of death were all their life-time subject to bondage.

Eternal Salvation.

Rom. 5. 8, 9. But God commended his love towards us, in that while we were yet sinners Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him.

Heb. 9. 28. Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time, without Sin unto Salvation.

Every thing that's good for us.

Rom. 8. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.

Quest. What is the outward part, or sign of the Lords Supper?

Answ. Bread and Wine, which the Lord hath Commanded to be Received.

Bread

Bread and Wine. } Being most excellent in their kind, sets forth that spiritual support and refreshment to be found, in and with him.

Joh. 6. 51. I am the living bread which came down from Heaven: If any Man eat of this bread, he shall live for ever: And the bread that I will give, is my Flesh, which I will give for the life of the World.

Luk. 14. 15. Blessed is he that shall eat bread in the Kingdom of God.

Mat. 26. 29. I will not drink hence forth of the fruit of the Vine, until the day that I drink it new in my Father's Kingdom.

Luk. 22. 29, 30. And I appoint unto you a Kingdom as my Father hath appointed me: That ye may Eat and drink at my Table in my Kingdom.

Which the Lord hath commanded to be Received. } The Wine as well as (if not more than) the Bread.

Mat. 26. 26, 27. And as they were eating Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, take, Eat, this is my Body. And he took the Cup, and gave thanks, and gave it to them, saying, drink ye All of it.

Quest. When? The same Night wherein he was betrayed?

To be a standing Memorial, and Commemoration of his Death.

1 Cor. 11. 23, 24, 25. The Lord Jesus the same Night wherein he was betrayed, took bread, and when he had given thanks, he brake it, and said, take Eat, this is my body which is broken for you, this do in Remembrance of me. After the same manner also he took the Cup, when he had supped, saying, this Cup is the New Testament in my blood, this do ye as oft as ye drink it, in Remembrance of me.

To fulfill, and Abrogate the Pass-over : Which was also in the Evening.

Exod. 12. 6. *The Congregation of Israel shall kill it in the Evening.*

Luk. 22. 15, — 21. *With desire, I have desired to Eat this Pass-over with you, before I suffer.*

1 Cor. 5. 7. *Christ our Pass-over is sacrificed for us.*

Quest. What is the Inward part, or thing signified?

Ans. The Body and Blood of Christ, which are Verily and Indeed taken and Received by the Faithful in the Lord's Supper.

The Body and Blood of Christ.] Broken, poured out for us, signified by breaking of the Bread, and pouring out of the Wine. The Name of the Thing signified, given to the sign: Thus

That Tree in Paradise, is called, Gen. 2. 9. *The Tree of Life.*

Circumcision, the Covenant:

Gen. 17. 9, 10. *This is my Covenant which ye shall keep between me and you, and thy Seed after thee; every Man-child among you shall be Circumcised. V. 13. My Covenant shall be in your flesh.*

The Rock, Christ.

1 Cor. 10. 4. *And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.*

Baptism, the new Birth.

Eph. 5. 26. *That he might sanctify and cleanse it with the washing of water by the Word.*

The Lamb, the Pass-over.

Exod. 12. 11. *It is the Lord's Pass-over. Which was ever after, but a Commemoration of the Pass-over.*

Which

Which are verily and indeed taken and received by the Faithful in the Lord's Supper.] They upon the Gospel-Terms accepting of, and applying Christ in his Sufferings unto themselves, (that he died for Sinners, particularly for them) as really Believe in, and receive him, with all the Benefits of his Passion, as they do the Bread and Wine.

Heb. 11. 1. Now Faith is the substance of things hoped for, the evidence of things not seen.

1 Cor. 10. 16. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?

Mat. 26. 26, 27, 28. Take, eat, this is my Body. Drink ye all of it; for this is my Blood, &c.

Quest. What are the Benefits whereof we are Partakers thereby?

Ans. The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.] By beholding a lively Representation of that Great Expiation for all the World; and receiving the Elements as a Pledge to assure us we have an Interest in it. A thorough Apprehension of Christ's Love, and suffering for us: of our being pardoned, and restored to the Divine Favour, (which we here certainly are assured of, if we stand to our Conditions) must needs strengthen, revive, cheer our Souls; intitle us to the truest, most solid Joy and Comfort.

John 6. 33, 34. For the Bread of God is he which cometh down from Heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this Bread.

Can. 1. 2. Thy Love is better than Wine, Verse 4. We will be glad and rejoyce in thee, we will remember thy Love more than Wine.

Pfal. 104. 15. Wine, that maketh glad the heart of Man, — and Bread which strengtheneth Man's heart.

Quest. What is required of them who come to the Lord's Supper?

Ans. To examine themselves, whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life; have a lively Faith in God's mercy through Christ, with a thankful Remembrance of his Death, and be in Charity with all Men.

To examine themselves.] 1 Cor. 11. 28. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.

2 Cor. 13. 5. Examine your selves whether ye be in the Faith, prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates?

Whether they Repent them truly of their former Sins.] 1 Cor. 11. 31. For, if we would judge our selves, we should not be judged.

Isa. 66. 1, — 5. But to this man will I look, even to him that is poor and of a contrite Spirit, and trembles at my word. He that killeth an Ox, is as if he slew a Man; he that sacrificeth a Lamb, as if he cut off a Dog's Neck: he that offereth an Oblation, as if he offered Swine's Blood; he that burneth Incense, as if he blessed an Idol: yea, they have chosen their own ways, and their Soul delighteth in their Abominations.

Which they only do, i. e. Repent them truly of their former Sins, who

Stedfastly purpose to lead a new Life.] 2 Cor. 7. 10, 11. For godly Sorrow worketh Repentance to Salvation not to be repented of: but the Sorrow of the World worketh Death; for behold this self same thing that ye sorrowed after a godly sort, what Carefulness it wrought in you, &c.

The Lord's Supper.

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Jer. 50. 5. They shall ask the way to Zion with their faces thitherward, saying, come and let us joyn our selves to the Lord, in a perpetual Covenant that shall not be broken.

The Hebrews usually when they made Covenants with one another,

(1) Sacrificed together.

Gen. 15. 8, — 19. And he took unto him all these, and divided them in the midst, and laid each piece one against another, &c. And the same day, the Lord made a Covenant with Abraham, &c.

(2) The Covenanters passed between the slain Sacrifice divided into two parts, as an Imprecation, that they who should violate the Covenant might be cut in pieces as the Sacrifice was.

Jer. 34. 18, 19, 20. And I will give the Men which have transgressed my Covenant, which have not performed the Words of the Covenant which they had made before me, when they cut the Calf in twain, and passed between the parts thereof, &c.

(3) Afterwards, in Token of Fellowship, they feasted upon the Remainder of the Sacrifice.

Gen. 26. 28, — 32. Let there be now an Oath betwixt us, even betwixt us and thee, and let us make a Covenant with thee, &c. and he made them a Feast and they did eat and drink — and swore one to another.

Gen. 31. 54. Then Jacob offered Sacrifice upon the Mount, and called his Brethren to eat Bread; and they did eat Bread.

1 Cor. 10. 18. Are not they which eat of the Sacrifices, Partakers of the Altar?

Ours, is a Feast upon a Sacrifice:

1 Cor. 5. 7, 8. Christ our Passover is sacrificed for us; therefore let us keep the Feast, &c.

And here, as

He gives himself to us (his Disciples and Follow-

ers.) Mat. 26. 26. He gave it to the Disciples, and said, Take, Eat, This is my Body. So

We engage our selves to him.

Psal. 50. 5. Gather my Saints together unto me; those that have made a Covenant with me by Sacrifice.

Therefore, in the Primitive Times, as soon as Sermon was ended, an Officer stepp'd up, and cried, Sancta Sanctis; Holy things, for Holy Men; and then all others were to go out.

Mat. 22. 11, 12, And when the King came in to see the Guests, he saw there a Man which had not on a Wedding-Garment. And he saith unto him, Friend, how camest thou in hither, not having a Wedding-Garment? And he was speechless.

Psal. 26. 6. I will wash mine hands in Innocency: so will I compass thine Altar, O Lord.

Have a lively Faith in God's Mercy through Christ.]

John 6. 35. I am the Bread of Life: He that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.

John 20. 27, 28, 29. Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered, and said unto him, My Lord, and my God. Jesus said unto him, Thomas, because thou hast seen me, thou hast believed: Blessed are they that have not seen, and yet have believed.

Heb. 10. 22. Let us draw near with a true heart, in full assurance of Faith.

[With a thankful remembrance of his Death.] Being a Sacrifice of Thanksgiving to God for our Redemption by Christ.

2 Chron. 30. 21. And the Children of Israel that were present at Jerusalem, kept the Feast of unleavened Bread seven days, with great Gladness.

Psal.

Pfal. 22. 26. The Meek shall eat, and be satisfied; they shall praise the Lord that seek him.

Pfal. 42. 4. I want with them to the House of God, with the Voice of Joy and Praise, with a multitude that kept Holy-day.

Pfal. 43. 4. Then will I go unto the Altar of God, unto God my exceeding Joy: Tea, upon the Harp will I praise thee, O God my God.

Pfal. 63. 2, — 6. To see thy Power and thy Glory, so as I have seen thee in the Sanctuary. Because thy Loving Kindness is better than Life, my lips shall praise thee. Thus will I bless thee, while I live; I will lift up my hands in thy Name. My Soul shall be satisfied as with Marrow and Fatness, and my mouth shall praise thee with joyful lips.

Pfal. 103. 1, — 6. Bless the Lord, O my Soul: And all that is within me, bless his holy Name. Bless the Lord, O my Soul, and forget not all his Benefits. Who forgiveth all thine Iniquities: Who healeth all thy Diseases: Who redeemeth thy Life from Destruction: Who crowneth thee with loving Kindness, and tender Mercies: Who satisfieth thy mouth with good things, &c.

Pfal. 116. 12, 13. What shall I render unto the Lord for all his Benefits towards me? I will take the Cup of Salvation, and call upon the Name of the Lord.

Mat. 26. 29, 30. And when they had sung an Hymn they went out.

Rev. 1. 5, 6. Unto him that loved us, and washed us from our Sins in his own Blood. And hath made us Kings and Priests unto God, and his Father; to him be Glory and Dominion, for ever and ever. Amen.

And be in Charity with all Men.] Else we are not his Disciples and Followers, for whom this Sacrament was only designed.

John

John 13. 34, 35. A new Commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all Men know that ye are my Disciples, if ye have love one so another.

John 15. 12. This is my Commandment, that ye love one another, as I have loved you.

1 Cor. 11. 18, 21. For first of all, when ye come together in the Church, and hear that there be Divisions among you — This is not to eat the Lord's Supper.

Eph. 5. 1, 2. Be ye therefore Followers of God, as dear Children. And walk in Love, as Christ also hath loved us, and hath given himself for us, an Offering, and a Sacrifice to God for a sweet, smelling Savour.

1 John 4. 10, 11. Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins. Beloved, if God so loved us, we ought also to love one another.

Mat. 5. 23, 24. If thou bring thy Gift to the Altar, and there rememberst that thy Brother hath ought against thee; leave there thy Gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy Gift.

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